The REVIEW and EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

VOL. XLIV APRIL, 1947 No. 2

CONTENTS

The Theological Curriculum of Tomorrow In The Light Of The Past
By William M. Barnes 135

The Great Dane: Soren Kierkegaard
By H. W. Tribble 158

The Revised Standard Version of the New Testament
By George W. Paschal 171

The Jahweh Psalm
By J. J. Owens 186

The Minister and the Problem of Guilt
By Richard Young 194

Book Reviews 202

Brief Book Notices 261

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The Southern Baptist Theological Seminary

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Louisville 6 **Kentucky**

THE
Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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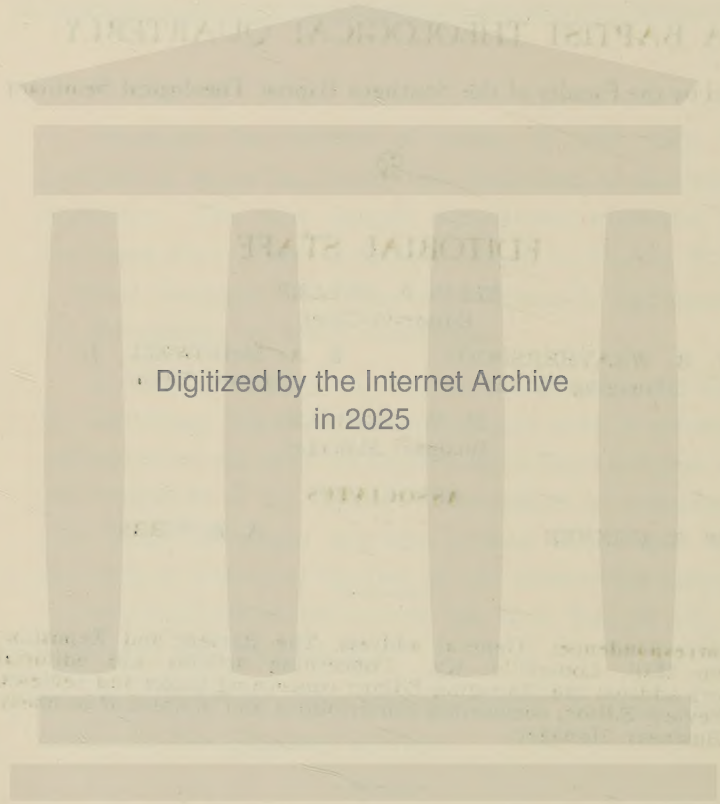
Subscription Rates: $1.50 per year in advance; single copies, 50 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.



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THE
Review and Expositor

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The Theological Curriculum of Tomorrow In The Light Of The Past *

PROFESSOR WILLIAM W. BARNES

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Baptist ministers are *servants* of their brethren, and in no sense constitute a clerical rank on a higher spiritual plane. This status determines the objective in ministerial training among Baptists—namely, to train the minister to be a leader *among* the people, not *above* them. This objective determines also that the people shall not be trained above the minister. Accordingly, as the level of education has risen among the people generally, Baptists have raised the educational standard for ministers that minister and people may continue on the same general level.

There has been no fixed method in ministerial education. That method has been followed which seemed to meet the best needs of the man, the immediate circumstances, the opportunities of the occasion and the general objective. Many ministers who have attained prominence among Southern Baptists educated themselves by private study, having had little experience of any sort of school.[1] Hundreds of others, similarly trained and little known, have rendered great service. Many others studied under the direction of pastors of education.[2] In many instances in the South, associations took special collections to aid a young minister; again, the association established a permanent fund for ministerial education.[3] During the generation immediately preceding the formation

* Founders' Day Address at the Southern Baptist Theological Seminary, January 10, 1947.

of the Southern Baptist Convention many colleges arose out of the inspiration and needs of the mission movement that swept through American Baptist ranks. The training was both literary and theological.

About the time of the formation of the Convention theological schools began to gain in popularity. The first suggestion of a southwide theological school came from the Rev. Basil Manly, D.D., Pastor of the First Church of Charleston, S. C. He reviews what was being done in Georgia and the Carolinas, but shows why such State efforts cannot meet the need. "I would respectfully propose that measures be taken to have a convention of the friends of this cause from the Carolinas and Georgia, and such other of the Southern and Western States as may be disposed to unite with them, to assemble at some central point to deliberate and form some unified plan for the accomplishment of this great object."[4] The suggestion was received with favor in South Carolina, but not in other States. "It is now obvious from the manner in which the proposition for united efforts among several States has been received, that no such efforts may be expected soon, and that no union will be formed. . . . The friends of union in South Carolina have at least the satisfaction to know that the most liberal advances have been made by them, and if the object is lost they are not to blame. . . . It remains for the South Carolina Baptists to manage their own Institution in their own way. . . . If we but carry forward our Institution, at any convenient site, with the energy and enlightened policy which the cause demands, we need not despair of union yet. The truth is, if we make a good Institution, and hold out the substantial advantages which an intelligent student has a right to expect in an institution of this kind, students will flock in from all quarters, either with or without the formality of union among the States."[5] The effort had been made to have one institution for South Carolina and Georgia, but the plans failed. It was proposed that North and South Carolina co-ordinate their schools. "President Wait, of Wake Forest College, made an interesting communication respecting the efforts of our brethren in

North Carolina, in promotion of the cause of education, and on the desireableness of such union between the members of the denomination in the two States, as that our sons, in pursuing a collegiate education, should be sent to the Wake Forest College, and that on their part their young men, pursuing theological studies, should repair to the Furman Institution."[6]

The interest in Virginia seemed to lag. The Rev. James B. Taylor wrote in his diary June 9, 1845: "The cause of ministerial education needs resuscitation in Virginia. There is certainly less interest in its promotion than formerly. It becomes important to make more vigorous efforts in behalf of this object."[7] President J. L. Dagg of Mercer Institute wrote to Mr. Ryland proposing that Virginia unite in establishing a common theological institution. The Virginia Baptist Education Society appointed a committee (1844), of which Rev. Robert Ryland was chairman, to consider the question. The committee reported (1845) in part as follows: "The Committee soon became convinced that for the present nothing could be done to accomplish the object. Your Board is deeply impressed with the importance of this enterprise... The difficulty lies in selecting a site for such a school. Our Brethren in South Carolina, Georgia and Alabama have, in each of these States an Institution, partly endowed, which they would gladly have adopted as the common Theological School of the Southern and Southwestern Baptists. It might be well for the Society to propose some equitable manner of selecting a suitable location for the contemplated Institution; and we have little doubt but that our Brethren in all the States interested in the enterprise would cheerfully acquiesce in the arrangements." The next year the Board of the Education Society reported: "We are fully persuaded of the importance of having one, and but one, Theological Institution for the Baptists of the South. . . But the denomination of the different States in which Theological Seminaries have been founded cleave to them with an interest and tenacity which forbid the hope that they can be brought to concentrate their patronage on a single Institution." At this annual

meeting of the Education Society (1846) a delegation from the Board of Trustees of Furman Theological Institution, headed by the Rev. W. B. Johnson, D.D., appeared as corresponding messengers. Doctor Johnson "submitted a statement of the condition and prospects of that Institution, and invited the co-operation of the Society in the cause of Theological Education." A committee of seven was named to confer with the South Carolinians, but nothing seems to have resulted from the conference.

In Tennessee a slightly different plan was in the making. "Our brethren in Tennessee seem to be advancing rapidly in their labors of love. We are pleased to find that they are about taking measures to establish a Theological School at Nashville, to be connected in some way with the College located in that city . . . . Literary studies . . . . are to be prosecuted in the college, but the Theological studies in a department gotten up by the Baptists specially for the object."[8]

Virginia Baptists, as early as 1793, began to consider a program of education. In that year a committee consisting of Elders John Williams, Lewis Lunsford, Eleazar Clay, John Waller, and George Eve, proposed a plan to the Baptist General Committee for a school, naming fourteen trustees, with authority to name seven more, to carry the plan into execution. Not until forty years later did they begin their school, mainly for literary studies. In June, 1843, the Virginia Baptist Education Society appointed a committee, consisting of W. C. Crane, Robert Ryland and D. R. Campbell, to "report upon a plan of theological instruction, based on the lecture system of the Scotch Presbyterians," proposed by Doctor Crane.[9]

It was in the West that the plan of a theological school that transcended State lines first gained momentum. The Baptist leaders saw the need and were not hindered by local pride and State patriotism. A call was made for "a General Meeting for the promotion of the cause of Christ, as connected with the interests of the Baptist denomination November 6, 1833." The Convention resolved "that the

present circumstances and wants of the denomination in the West call loudly and imperiously for a Western Baptist institution for the education of the gospel ministry and that a Western Baptist Education Society ought to be organized for the same purpose." The Society was formed, and the Western Baptist Theological Institute opened in Covington, Kentucky, in 1845.[10] But the Institute opened on evil times. An able Faculty was selected—R. E. Pattison, E. G. Robinson, Asa Drury and Ebenezer Dodge — but they were all Northern men of anti-slavery sentiments. The Institute "appealed to Southern Baptists for funds, and considerable subscriptions were made in Mississippi and Alabama; but owing to the feverish state of the Southern mind at that time about the cause which brought the Southern Baptist Convention into existence, J. L. Waller, R. B. C. Howell, and others of us in the Southwest refused to support that institution."[11] The friction over the abolition issue grew in intensity until the Board of Trustees closed the Institute, sold the property in Covington, and divided the proceeds between the trustees from Kentucky and those from Ohio. While the friction was in progress, President R. E. Pattison declared himself anti-slavery. Editor R. B. C. Howell wrote: "We presume they all (Faculty) concur with him. . . . This, with the South West, is an insuperable objection. . . . It is a remarkable fact that every regular Theological School, capable of giving to its pupils a thorough education, belonging to the denomination, in the whole country, is now in the hands of anti-slavery men. . . . What, then, are we to do? . . . . The South West must have its own Theological School. But are we able to originate and sustain an institution of this kind? We certainlly are fully able, *if Kentucky goes with us.* . . . If she is really anti-slavery, she will prove it by adhering to that Seminary. Then Tennessee, Mississippi, and the other South Western States must take care of themselves. We have the alternative, as Georgetown is not Theological, either to originate and endow a Seminary of our own in some central position, to do which our present ability is very questionable, or to cross the mountains and attach ourselves to Mercer

University, in Georgia, or to the Howard College, in Alabama, neither of which is, we suspect, at present, prepared to give anything like a regular course of instruction in Divinity." He suggests that each State Convention or General Association appoint a committee for general consultation on the subject.[12]

Kentucky did join with Tennessee in reacting against the anti-slavery position of the Theological Institute at Covington. The Long Run Association resolved: "This Association deems it (Covington) an unsafe place to educate the rising ministry of the South West." Editor Howell comments: "Shall not Mississippi, Kentucky, and Tennessee unite and create, in a suitable central position, such a Theological School as we need? Arkansas and Missouri will doubtless join us."[13] Editor J. L. Waller insisted that the Southwest must have a Theological School and names Georgetown as the place. [14] Doctor Howell promised support if Georgetown were selected; he argued that Tennessee, Mississippi, Louisiana, Texas, Arkansas, and Missouri were interested and ought to be consulted. He proposed Nashville as more central.[15] Again he wrote: "Covington, we must repeat, is not a safe place to educate our young men; the South will, while it remains as it is, never patronize it; that it is well endowed does not alter the case at all; and we must, therefore, have a Seminary of our own, cost what it will, in the principles of which we can rely, and where the young ministers of the South West can receive sufficient and s u i t a b l e instruction."[16]

The American Baptist Indian Mission Association held its annual meeting in Nashville, October 28, 1847. Doctor Howell called a meeting of those who were interested in such a theological school to meet in Nashville on the occasion of the meeting of the Association. About one hundred and fifty from eight States and two Indian Nations, attending the Indian Mission Association, met in special conference to discuss the question of a theological school. The Rev. J. M. Pendleton of Kentucky presided. A committee, R. B. C. Howell, chairman, P. S. Gayle and J. R. Graves of Ten-

nessee, Adiel Sherwood of Illinois, J. B. Taylor of Virginia, R. Holman of Alabama, T. W. Haynes of South Carolina, R. W. Elledge of Mississippi, J. L. Waller, S. Baker and A. D. Sears of Kentucky—was appointed to consider the subject and report thereon. The following report was presented Saturday, 3:00 p. m., October 30 and adopted:

"*Resolved,* That to meet the wants of the South, a Theological School, located in a central position, and in every respect thoroughly prepared to impart to its pupils a full and perfect knowledge of the word of God, and of all the branches of learning necessary to its correct exposition, and to the effectual discharge of the pastoral office, is absolutely necessary.

"*Resolved,* That the Churches in the whole South require at present but one such Seminary, and to secure it, it is necessary that we direct, in this behalf, all our energies to one point.

"*Resolved,* That this subject be fully laid before our churches and brethren throughout the whole South, in such a manner as, if practicable, to unite them all in the good work, and to elicit their opinion and action in the premises.

"*Resolved,* That to the brethren from all parts of the South, when assembled in Triennial Convention, at Nashville, in May, 1849, we submit the execution of this great work, and the question of the locality of the proposed Seminary.

"R. B. C. Howell, Chairman."[17]

It will be seen that the sentiment for a southwide theological school developed in the West first, because there was not the local State feeling, the Baptist history in those States not reaching so far into the past as in the seaboard States, and the Baptist leaders having come from the older States and not having strong local attachment, and because of the reaction against the anti-slavery sentiments of the Faculty of the Theological Institute at Covington. The founders of the Institute did not agree on the slavery question. But many of them who differed on that issue agreed that the Institute should not take a partisan position. The reactions

to the attitude of the Faculty on the slavery question were the same as the reactions to the position of the Acting Board of Foreign Missions at Boston. The Southern supporters (many of whom were not slave-owners) decided that they were left only one choice—to form a *southern* institution. To bring into the movement the Baptists of *all* the Southern States was at once the desire and the problem of those who took the lead in the conference at Nashville. Hence the conference referred the question to the Southern Baptist Convention in its second regular triennial session in Nashville in May, 1849. The Convention was the only body of Baptists that was representative of the Baptists of all the Southern States. In the meantime, the subject occupied the attention of Baptist leaders of the South. "Much has been said lately respecting a great Central Theological School for the Baptists in the South, and especially in the South-West. A pretty general expression has been elicited from the corps editorial, in the regions proposed to be benefitted, and the conclusion of the majority seems to be, that such an institution is uncalled for at present; and the whole scheme has been pronounced visionary. Those who favor the policy and commend the wisdom of such an enterprise, appear to be unable to agree among themselves touching the location—for, although they have determined that it should be situated in the centre, geographically, of the South, or of the great South-West, there exists a variety of sentiment as to the precise locality of *the* centre."[18]

Those who favored a southwide seminary disagreed among themselves not only as to the location of the seminary but also as to the relation of the Southern Baptist Convention to the project. In the call issued by the Virginia Baptist Foreign Mission Society to Southern Baptists to meet in Augusta to consider forming a Southern missionary organization, it was suggested that other subjects than Foreign Missions would come before the Convention. Theological Education was specifically mentioned. Some of the leaders at Augusta desired to form a society for Foreign Missions only. Others, such as Doctor W. B. Johnson, President of

the South Carolina Convention, favored a denominational covnvention, authorized to conduct every sort of work. Such a convention was formed, but opinion continued to be divided over the question, How far afield the Southern Baptist Convention should go in prosecuting desirable aims. "It is proposed in some quarters to bring the Southern Baptist Convention into the relation of paternity to this school; and it is thought that the matter will be submitted to that body at its approaching meeting. We hope not. The Convention is charged with a specific business—the management of our missions, foreign and domestic—and we see no good that is to be gained by encumbering it with other matters. . . . The experience of the old Triennial Convention in reference to Columbian College, which hung like a mill stone around its neck for some years, makes us rather chary of all similar schemes."[19] Mississippi Baptists had already expressed themselves. "The Committee on Education . . . . recommended that the 'Southern Convention' should adopt a Theological Seminary or Seminaries, for Southern and South Western patronage."[20]

As the time drew near for the meeting of the Southern Convention (1849), to which the question of a southwide seminary was referred by the education conference in Nashville in October, 1847, the question was being widely discussed. "We are gratified to perceive that our contemporaries in the Atlantic States are noticing the proposition originated here more than a year ago to create and endow a Theological School of high grade for the South. . . . The Board of the Alabama Convention has had a meeting on the subject. They find two difficulties in the way—the Howard College at Marion may perhaps teach Theology at some future time, and a supposition that such a school . . . . is impracticable. . . . The President of the State Convention of South Carolina has called together that body to deliberate on the subject. . . . The editor of the Southern Baptist is not correctly informed. He imagines the project was originated by brethren at the last Triennial Convention and was referred to the approaching meeting at Nashville to be

decided. But the Religious Herald labors under mistakes more glaring than any other paper we have seen. . . . The Herald . . . . supposes we desire the Triennial Convention to originate and take charge of the proposed school. . . . Our brethren, who may be here at the Convention, will be prepared to give an opinion upon the subject."[21]

The Southern Convention as such did not consider the question. The Convention, appointed to meet in Nashville in May, 1849, was called to meet in Charleston by President W. B. Johnson because of the report of cholera in Nashville. The western messengers, not learning in time of the change of time and place, met in Nashville, presided over by Vice-President R. B. C. Howell. This group adjourned to meet in Charleston on the date set by President Johnson. There, in the afternoon of May 26, after the adjournment of the Convention for the day, "a conference then took place on the subject of establishing at the South a Central Baptist Theological Institute of a high order," presided over by H. D. Duncan of South Carolina.[22] A resolution was introduced by Doctor A. M. Poindexter (Virginia) to consider the establishment of a Theological Institute by Southern Baptists.[23] The Rev. I. S. Tinsley (Virginia) favored the question. The Rev. J. B. Jeter (Virginia) did not consider the subject feasible because of local State interests. An elaborate essay favoring a southwide school was read by Doctor W. B. Johnson. The Rev. Basil Manly, Jr., favored the project on the score of economy, efficiency and practicability. The conference adjourned to meet May 28. At that session the Resolution was approved and a committee of twenty, Doctor Poindexter, Chairman, was appointed to place the subject before Southern Baptists.

From this time onward the leadership in favor of a general theological seminary passed into the hands of the seaboard states. In 1850 Doctor Howell, who had led in the movement for the preceding five years, removed from Nashville to Richmond, and there continued his interest in and leadership of the effort. There was no one in the West to take his leadership in this field. Furthermore, there were

appearing on the horizon the beginnings of that high churchism, known as Landmarkism, which was destined for the next half century to divide and retard so much in Southern Baptist life. In July, 1851, the Cotton Grove resolutions were adopted by a mass meeting in connection with the annual meeting of the Big Hatchie Association, and the movement was soon in full swing. By the time Doctor Howell had settled in Nashville again (1857) Baptists in the West were divided. The dominant faction, called Landmarkism, under the leadership of J. B. Graves, was against a southwide seminary. The leadership in promoting the new seminary was left in the hands of the seaboard states.

There was no conference on the subject of a general seminary at the meetings of the Southern Convention in Nashville (1851) and in Baltimore (1853). In June, 1854, at the meeting of the Virginia Baptist Anniversaries, the Baptist Education Society, under the presidency of Doctor R. B. C. Howell, concluded its annual report, favoring a study of the situation and appointing a committee to report next year. At this annual meeting all the societies were merged into the Baptist General Association of Virginia. The Education Society became the Education Board of the Association; Doctor Howell continued as president of the Board. At the meeting of the General Association in June, 1855, the Committee on Theological Education (appointed by the Education Society, 1854) reported, giving a survey of the progress of theological education in the South, and reporting an educational conference at Montgomery in connection with the meeting of the Southern Baptist Convention, May, 1855.

"During the Southern Convention in Montgomery, your Committee called a meeting of the friends of theological education, by which resolutions were adopted, which may be seen by reference to the Herald of May 31. One of these appoints a meeting to be held in Augusta, Georgia, in April next, and we respectfully suggest that you proceed to appoint delegates to said meeting." Doctor Howell's leadership in the effort to establish a central seminary for the South, a leadership begun while he was pastor in Nashville and con-

tinued during his pastorate in Richmond, culminated in the meeting in Augusta. Henceforth the leadership passes into other and younger hands.

About the time Doctor Howell had become settled in Richmond and Landmarkism was dividing the Baptists in the West James P. Boyce was leaving Princeton Seminary and moving toward the pastorate in Columbia, S. C. He will ever remain in Baptist history as the founder of the Southern Baptist Theological Seminary. Others prepared the way, and great men labored with him, but his was the leadership that called the institution into being and gave it permanence. Under a sense of divine call, he held on through war, reconstruction, and indifference and even opposition

The education convention met in Augusta, April 30, 1856. A committee was appointed to present business for the Convention. The committee reported that the project of a southwide theological school faced many difficulties, and recommended that another conference be called to convene during the two days preceding the meeting of the Southern Baptist Convention in Louisville, May, 1857. The committee further recommended that a special committee, Rev. Messrs. B. Manly, Sr., A. M. Poindexter, and J. B. Jeter, be appointed to make a study during the year and make report at Louisville.[24]

The Rev. James P. Boyce was a member of the committee; and his hand is seen in writing its report. In July following the Augusta convention the State Convention of South Carolina made an offer. Doctor Boyce was a leader in each Convention. He apparently had his plan for consummating the long-cherished central theological school, as follows: the education convention (Augusta) would appoint a committee to inquire into the resources and possibilities, to make report a year hence; in the interim, the South Carolina Convention would make a definite offer on the basis of the Committee's instructions; the committee would make its investigations and report the responses from different States, and lay the whole matter before the education convention (Louisville), including the concrete offer from South Carolina. The terms

proposed were: That the theological funds of Furman University would be turned over to the trustees of the general theological school, that South Carolina would increase these funds to one hundred thousand dollars, on condition that the proposed seminary be located at Greenville and that the other States raise one hundred thousand dollars.

The Education Convention met in Louisville May 7, 1857. There was much earnest discussion and some serious differences of opinion on the merits of the South Carolina offer, but the final vote on acceptance was unanimous.[25] The unanimity was on the surface, however, "Some published reports represent us as having opposed the acceptance of the offer of South Carolina and the idea of a Central Theological School. The offer we did not oppose—the centralizing idea we did—and we will so long as it is bruited. . . . The idea of raising an independent endowment of $200,000 for a Central School on the present state of things was generally looked upon as chimerical. . . .

"But if the object is to get up a great, grand, colossal *Central* School, that would put its mighty foot or cast its mighty sneer upon the theological instruction given in the State schools — to manufacture a sleek, dainty race of ministerial exquisites, who were to compose the literary aristocracy of our ministry, then we opposed it might and main, tooth and foot — for the would-be ministers of this class are even now quite numerous enough.

"We said, let South Carolina and North Carolina, and Virginia Baptists go forward with that enterprise, and we will bid them God speed; but they must not expect Tennessee to aid, until she is satisfied that our Theological School, in connection with our State College, is a failure."[26]

The question of the doctrinal position of the new seminary was of tremendous importance. If the new school was to be a *southern* seminary, it must be southwide in its reach and sympathies. "While, however, it was deemed essential to avow distinctly and unreservedly the sentiments universally prevalent among us, both as to doctrine and practice, it was equally important that upon those questions upon

which there was still a difference of opinion among Southern Baptists, the Seminary articles should not bind the institution. . . . The members present were mostly from the East. In the West chiefly there had lately arisen peculiar views known as Landmarkism. Had those present chosen, they might have inserted an article which would forever have prevented any one holding such views from even being a professor in the Seminary. The whole influence of the institution would thus perpetually have been cast against those views. Would that have been just? So also as to any other question upon which there was division of opinion.... It will be seen, therefore, that the wise course of the Convention was to (refrain) from binding the Seminary upon any point upon which the denomination is not agreed."[27] An Abstract of Principles was prepared, mainly the work of Doctor Basil Manly, Jr., and adopted by the Education Convention in Greenville. They set forth the great fundamental teachings that have been held by Southern Baptists, without aligning the Seminary with any group emphasis or local practices. Every professor has subscribed to these principles.

The Seminary opened its doors in Greenville in the fall of 1859. The first Faculty—James P. Boyce, Chairman, John A. Broadus, Basil Manly, Jr., and William Williams—has never been surpassed, and perhaps not equalled, by the first Faculty in any seminary in America. They had received the highest intellectual training that America offered—the University of Virginia, Brown, Harvard, Princeton Seminary, Newton Theological Institution. In 1877 the Southern Seminary was moved to Louisville, Ky. Its history in detail has been told by three of its great teachers. The first Faculty set a standard of high scholarship united with a deep, genuine piety, a standard carried on by their successors. For nearly nine decades a stream of trained leaders have gone out from its halls into every State of the Union and into other lands, into every type of Baptist church and denominational position. Her sons have fostered theological schools in America and Foreign lands, and the mother-institution has given her maternal blessing upon her daughter-schools.

When the movement toward founding the Southern Seminary was gaining momentum in the middle eighteen fifties, there was opposition on the ground that a central institution for the South meant centralized power.[28] Doctor Boyce, in his Furman Inaugural Address, taking cognizance of the ground of this opposition, said: "The object is not the centralization of power in a single Institution, for I believe the adoption of these changes will make many Seminaries necessary. I advocate a single one now, because the demand for more than one does not exist. . . . If more than one be found necessary, let them all be conformed to this model." This attitude of Doctor Boyce on the question of more seminaries as the need arose was held by his colleagues and successors. "During the closing years of the life of Dr. Broadus, especially after the death of Dr. Basil Manly in January, 1892, he frequently invited me to join him in his afternoon walks. On one of these he said to me, 'It will not be long before another theological Seminary will be founded among Southern Baptists, and it will probably be in Texas.' He then added to his young colleague one significant remark, 'When the new Seminary comes, it ought to be with the good will of the Southern Seminary.'

"It has been for me a real pleasure to follow the hint of my great teacher, and encourage the closest coöperation between the two seminaries."[29]

As the population of the South increased and the Baptist church membership, along with the development of the idea of theological training, the need that Professors Boyce and Broadus saw as a possibility became a reality. From 1860 to 1900 the population in Texas increased 404.57 percent. During the same period Baptist church membership in the state increased by 1643.48 percent. The ministers were recruited, as were many of the church members, from other states. But very early in their history, when there were four or five small churches, Baptists formed the Texas Baptist Education Society (1841). The Society established the first Baylor University (Independence), 1845. The primary purpose was to train a ministry for the churches. "The

object of this Society was declared in the Constitution to be, 'to assist in procuring an education for those young men who give evidence of being called of God to preach the Gospel, and who shall have the approbation of their respective churches'."[30] In 1867 a School of Theology in Baylor was announced, but it was not opened until 1882. In that year a theological course was announced. The death of President Crane meant the gradual decline of Baylor University. The school finally closed, although the charter of the corporation was renewed for another fifty-year period in 1895, and has not been surrendered.

Waco University (1861) made provision for training young ministers, as was customary in all Baptist colleges for men at the time. Not until 1866 is there reference to a theological department. In 1871 Rev. B. H. Carroll became pastor of the Waco Baptist Church. The next year the catalogue announces: "Rev. B. H. Carroll, pastor of the Waco Baptist Church, became assistant to the president in the 'Theological Department'."

In August, 1886, *Baylor University at Waco* was chartered in contradistinction to *Baylor University* (the school chartered by the Republic of Texas), and located at Waco. The new school succeeded Waco University and continued a comparable program of ministerial training. In 1894 the trustees established the *Department of Bible Teaching*, covering two years.

In the following years Doctor Carroll's name appears in the list of teachers as Principal of the Bible School or the Bible Department. At the turn of the century the need had so enlarged and sentiment so developed that a Department of Thology was created with Doctor Carroll as Dean, and Professor of English Bible; Doctor Albert Henry Newman as Professor of Church History; and Doctor Robert N. Barrett as Professor of Missions and other subjects. A curriculum leading to the degree of Bachelor of Theology was outlined. With some changes in the Faculty this program continued until 1905. In that year the Baylor Theological Seminary was created as one of the schools of the University.

During the next two years the Baylor Theological Seminary increased in popularity and seminary sentiment developed. Friction arose in administration matters between the President of the University and the Dean of the Seminary, who was president of the Board of Trustees. The whole problem came before the Trustees. They adopted resolutions recommending that the Seminary be separated from the University and be chartered under a new name.

These resolutions from the trustees of Baylor University were presented to the Baptist General Convention and approved. Under this authority a charter was secured from the office of the secretary of State of Texas, creating the Southwestern Baptist Theological Seminary, March 14, 1908. The Seminary graduated its first class June 24, 1908. Under instruction of the State Convention and through the courtesy of the authorities of Baylor University, the Seminary continued to use the facilities of the University until its permanent location could be secured. In the summer of 1910 the permanent home on Seminary Hill, on the southern edge of the city of Fort Worth, was occupied.

Following the geographical pattern, the need and the opportunity in New Orleans came to reality in the second decade of this century. As early as 1849 there was a suggestion that a seminary be founded there. Cornelius Paulding took the lead because of his zeal and his means. He furnished a preaching place to the first missionary to the city, the Rev. J. A. Ranaldson, a son of North Carolina. In 1849 Mr. Paulding indicated to Doctor Basil Manly, Sr., his desire to use his wealth in "doing something noble for the cause of religion and the Baptists." Doctor Manly, in a letter to his son, Basil, Jr., raised the question of founding a Baptist College in New Orleans, and, after that became a going institution, of establishing a first-class theological institution, each one to be governed by its own board of trustees and the two to be kept separate and distinct.[31]

It has already been indicated that it was in 1849 that sentiment for a southwide seminary began to crystallize. The next decade was occupied in bringing it into being. There

were no time, thought or means for another school. Then came the war and reconstruction. The Southern Convention and all of its agencies were on the bare edge of existence. New Orleans was not forgotten, but all efforts available were expended to keep a bare existence going.

The Baptists of Mississippi and Louisiana took the lead when the question of a school in New Orleans again arose. Those interested met in a special conference in Houston during the session of the Southern Baptist Convention in 1915. Out of this came the Baptist Bible Institute (1918)—now the New Orleans Baptist Theological Seminary.

The geographical situation is making a further development in answer to further need. All of us are more or less familiar with the current discussion concerning a seminary in the southeastern area. There is need, without doubt. Irrespective of the exact locale, another seminary will be forthcoming because of that need.

Thus we see, out of the past, the patterns that Baptists have followed in establishing and conducting theological schools. The intellectual level of preparation has been determined in general by the level of education among the people. The geographical distribution has been determined according to population needs and opportunities. There is a third pattern to which I would call your attention. The content of the curriculum has been determined by the current emphases, the problems of the time and the apparent direction of the intellectual life of the day. The Southern Seminary arose first when the modern scientific age was beginning and criticism was attacking the historicity and religious authority of the Bible. The older method of Biblical study approached the Book chiefly through the Hebrew and the Greek. The Founding Fathers of this Institution put the English Bible, the Bible in the language of the people, at the centre of the curriculum. From that day to the present all the Baptist schools in the South that have given any ministerial training have emphasized the central place of the Bible in English. Other departments of study have been added in this Seminary and in others as the need has arisen.

In 1906 the Southern Seminary created a Professorship in Sunday School Pedogogy—the first in the history of Christianity. The work in that field was conducted for two decades under that general title. The expansion and development in the teaching phase of church and denominational life increased to such extent that in 1926 the title was changed to Religious Education.

A comparable development may be seen in the realm of studies in social relationships. The first decade of this century saw the religious reaction to the preceding emphases in sociology in full swing. The so-called *Social Gospel* was the order of the day in many parts of our country. Southern Baptists could not ignore the current emphasis. In 1907, when Doctor E. C. Dargan resigned the Professorship of Homiletics, the authorities of the Seminary, in selecting his successor, had in mind the current emphases of the day. Some of us remember with keen delight Doctor C. S. Gardner's lectures on the social implications of the teachings of Jesus and their applications to many of the problems of American life. The range and the importance of such studies have continued to increase, resulting in the establishing of the present Professorship.

The same development may be seen in your program of sacred music. Beginning with some work in the field in answer to the need of the churches you have reached to the present expanded program and the magnificent physical quipment across Lexington Road.

The same story may be told of the development in the life of the Institution in which it is my privilege to serve. The Southwestern Seminary, during its days on the Baylor campus, enjoyed the services of the Professor of Education in Baylor University (Dr. Frederick Eby). After the removal to Fort Worth the work was conducted by special lecturers called in for special periods. Beginning in 1915 a full Professorship of Religious Education was established. More teachers were added to the staff, and the work was enlarged to meet the growing need. In 1921, in response to

the enlarging program the department was expanded into the School of Religious Education.

At the same time the Southwestern entered into the field of music. In 1914 some work was offered, but it was in 1915 that the program was projected that has fruited in the present School of Sacred Music with its $350,000 building and equipment.

In 1911 lectures in the Social Teachings of Jesus were given as a course in the New Testament Department. When the Professorship of Religious Education was established in 1915 the work in Sociology was transferred to the new Department. With the creation of the School of Religious Education a new professor was added to that Faculty who offered the courses in Sociology. In 1936 this work was expanded into a new Professorship in Christian Ethics, which was transferred to the School of Theology.

Following this development, the years just ahead will see more emphasis in the theological curriculum given to a study of current Labor problems in the light of the teachings of Jesus. Both great Labor organizations are pushing to organize labor in the South. Pastors of Baptist churches must be qualified to meet such problems, or we shall lose our leadership in the religious life of the South. The Southern Convention side-stepped the issue about ten years ago, but ultimately we must meet it boldly in the light of the teachings of Jesus, or others will do it. It must be done. Another phase of the same problems is found in the tremendous question facing political and religious leadership in the South and the whole nation, namely, race relations. If the religious leadership rise to the opportunity, the Seminaries must train the leadership.

In the light of the studies in psychology and mental and nervous diseases seminary training must include work in psychiatry and personal counselling. You are doing some of it here. More of it must be done and will be done in the years just ahead by all the schools. The needs of the time call for it. The pastor of the years just ahead must stress the prophetic ministry, speaking in the name of God, to men

and women whose needs he knows. To do so he must know methods of personal service.

In most cases the readjustment of curricula in the years ahead will consist, not in new courses to be added, so much as new interpretations and new applications in fields of study already occupied. Theology, for example, is not, or should not be static. The first intellectual reaction to Jesus had a Jewish background; then came the background of Greek philosophical thought-forms. Roman imperial and juridical elements entered into the developing theology. The Renaissance — the revival of interest in elements of the Graeco-Roman culture — commingled with elements of the new world of the 16th century brought about a restatement of theology in the light of the new thought-forms. Our new world has been taking shape for nearly a century. New ventures in every phase of science have opened and are opening vistas of knowledge beyond the wildest fictions of the imagination of a Baron Munchausen or of any of his tribe. Necessarily theological formulae of another world of knowledge must react in the normal manner. The New Testament as the factual basis of the revelation of Christianity abides. The fiercest fires of criticism leave its historicity unimpaired. The interpretation and application of those facts are the task of each generation.

Another point of view or attitude which I would emphasize has to do with the objective in teaching. What am I trying to do when I meet my classes in Church History at certain hours during the week? Perhaps I can answer best by telling a story. My older son was graduated by A. & M. College of Texas and won a Teaching Fellowship in Armour Institute of Technology to work toward the degree of Master of Science. It would require two years. After one year he resigned and came home. "No more teaching for me. To teach the same subject-matter year after year, it must become terribly monotonous." I said, "Yes, I would think so. I would not like it." He looked at me in amazement. "How is that?" I replied, "I teach young men and women, and the group changes every year." "Well," said he, "that's one way

to look at it." Said I, "It is the only way." If my brethren, we have had any tendency to stress the content of the curriculum over against the young man to be trained in outlook, attitude and method, let us restudy ourselves and our teaching. May we strive to see that the ministry of our churches may have learning that is life-centered rather than material-centered.

The third and last point of view or attitude in the midst of the training program of tomorrow is closely akin to the second. In the curriculum of tomorrow, in every course, in our chapel services, in the class-room, in social worship and in private worship — in every aspect of our church and denominational life I plead for an emphasis upon religion as over against the forms of religion. The tendency in Christian history always is to emphasize the formal external element to the loss of the spiritual. That was the essence of the struggle between Jesus and the religious leaders of his people. In the midst of such an atmosphere the organization, the institution, the program becomes the important element, the individual loses value. Over and over again it must be stressed that the Sabbath was made for man, not man for the Sabbath. American life today is highly organized. It is the machine-age in every sense of the word. A workman must join a Union if he wishes to work. Religious life is highly organized. The development has been going on among us Baptists for about four decades. The Woman's work, the Sunday School, the B. Y. P. U., the Laymen's organization—all of these, and others, were both results and causes. The machine-age has so possessed us that we reckon values in terms of statistics. There are four sorts of lies—white lies, black lies, college catalogues and statistics. We evaluate church work in terms of nickels and noses, dimes and delegates. A pastor's success is measured, not in terms of pulpit power and prophetic ministry, but in terms of successful manipulating of an organization. And sometimes the hungry sheep look up and are not fed.

My brethren, those of us who are engaged or who will be engaged in training a leadership for our churches in this

new age; let us strive to know something of our times and the needs thereof that we may be able to give to those who may come under our instruction a measure of fitness for their day, that they may be, as the children of Isaachar of old, men that have understanding of the times, to know what Israel ought to do.

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The Great Dane: Soren Kierkegaard

Professor H. W. Tribble

When Baptists gather in Copenhagen next July for the seventh congress of the Baptist World Alliance they will become acquainted with the city where one of the most stimulating Christian thinkers of modern times lived out his short but volcanic life. The champion of paradox in the interpretation of Christianity, Soren Kierkegaard's life was an all but unbroken series of comic-tragic paradoxes. Born to modest wealth, he died practically a pauper. A witty conversationalist and a lover of people, he was at times caricatured in the press and ridiculed on the streets as the most eccentric public figure in his city. One of his greatest books sold only sixty copies, yet when he dared to criticize the state church in the columns of his own independent periodical, his paper achieved a circulation greater than that of the newspaper which carried his first articles in the controversy. He prepared himself for the ministry and produced some of the greatest sermons in literature — he called them 'Edifying Discourses'—yet he never served a church as pastor. He made sport of the professor and theologian, yet he became an inspiration of many professors and of a revival of vital theology that may yet mark him as the greatest single influence in the stream of evangelical theology since the Reformation. A life-long victim of melancholia, he nevertheless had had enough self-confidence to predict that after a hundred years his work would be appreciated. Now, a little less than a century after his death, he is being hailed by some as one of history's most incisive interpreters of the biblical revelation and the Christian message. Profound in thought and often indirect in method, his books are difficult to grasp but more difficult to lay aside or ignore.

In 1932 I urged the religious book editor of one of America's largest publishing firms to produce a translation of some of Kiergegaard's works. At that time we had in the student body of the Southern Baptist Theological Seminary a brilliant Scandinavian student who was well qualified to make the translation, and the only sample of Kierkegaard that

we had in English was a paper bound bulletin published by the University of Texas in 1923 carrying some *Selections from the Writings of Kierkegaard* translated by Professor L. M. Hollander. The response of the editor to my suggestion was a rather sophisticated pronouncement that his firm was interested in publishing books that people would buy and read, and Americans could hardly be expected to pay good American dollars for the books of an obscure Dane who lived a century ago.

Already, however, he was being rescued from the oblivion into which his critics who misunderstood him so completely had consigned him. It is true that some notice had been given to him in scattered publications in Denmark and Germany, and a few translations in German, but the interest thus manifested in the fifty years following his death was scarcely more than a flickering flame. Then with the turn of the century there came the publication in Danish of his collected works in fourteen volumes, to be followed two decades later by a second edition. Collected works in German began to appear in 1909, and for the next two decades the interest grew both in range and in fervor. Karl Barth and Emil Brunner, and others, were reading him and finding in him that which fired their souls with new hope and sharpened their minds with fresh insight as they sought to interpret the message of the Bible for their day and generation.

In America David F. Swenson, professor of philosophy in the University of Minnesota, and Walter Lowrie, who was completing a long term as minister of the American Church in Rome, devoted themselves to the task of bringing the major works of Kierkegaard within the reach of the English reading public. One Saturday afternoon while yet in his post-graduate studies, Swenson had stumbled upon a copy of the Postscript in Danish tucked away in the stacks of a library, and had become so fascinated by it that he read straight through it (500 pages or more!) by Sunday night. In the years that followed he read, thought, taught, and lived Kierkegaard. In Italy Lowrie was completing his ministry and preparing to retire when he felt drawn to

Denmark for a more intimate touch with the great Danish thinker. Following this urge he took up the study of Danish and thus launched himself upon a new career and ministry. And now from the interest and work of these two men, supplemented by the valuable work of Dru in England, a veritable avalanche of English translations of Soren Kierkgaard's works has poured from the press. I hesitate to state the number lest I appear to exaggerate, or (more likely) lest I overlook some book, but some thirty of his books have been published in English. In addition four biographies and several introductory commentaries have appeared in English, the majority of them published in the United States. Some of them are out of print, but new editions will be forthcoming soon.

Sketch of His Life

Let us turn from this general introduction to a more personal glimpse of this man. Soren Aabye Kierkegaard was born May 5, 1813, in a large house facing a prominent square in Copenhagen. He was the seventh child and his mother was his father's second wife. Although it is difficult to trace the influence of his mother upon Soren's life, there is no question about the fact that his father cast his life in a mold that he never completely broke.

The father, one of nine children, was born into a poor family in a poverty-ridden section of Denmark. His family name appears to have been drawn from the situation that provided the home, for they were caretakers of the churchyard. While just a lad he was rescued from this drab life of poverty and loneliness by a wealthy uncle, and taken to Copenhagen, but not until after an experience that haunted him during all the remaining years of his life. One day, cold and hungry, he stood alone on a desolate hillock and shook his little fist toward the sky and cursed God who would allow a child to suffer so. Now nearly forty-five years later, when he was fifty-six, the baby that was to be a genius and a prophet was born, the child and companion of his old age. The sin of his own boyhood, along with some moral

aberrations of his adult life, led the father to seek spiritual compensation in rearing this child in strict discipline and rigid piety. There were, to be sure, both advantages and disadvantages for Soren in this situation. For one thing, he learned early and well the pattern of mental discipline that enabled him to read widely and make good use of his memory and imagination.

He entered the university when he was seventeen and remained for ten years. In those years he was breaking away from the rigid discipline of the home, breaking with his father and yet learning to love him in a deeper and maturer sense, and reading widely and living intensely. He should have finished his university course much earlier, but the time was not altogether wasted. The voluminous writing of the last few years of his short life was made possible by the reading and experience of that decade.

In this period the second of the great influences upon his life appeared in his love affair with Regina Olsen, a very attractive and intelligent girl some nine years his junior. It seems to have been love at first sight, but because she was so young he felt that he must wait to court her. As she was approaching eighteen he wooed and won her, and they became engaged. Then a very strange thing occurred. After some fourteen months, though they loved each other devotely, Soren broke the engagement. Why he did so remains as much a mystery now as then, but there seems little doubt that it was at terrific cost. In a paper as brief as this one must be, perhaps the best that can be said is that he made the supreme sacrifice of his life that he might devote himself to his mission without division of interest.

Thus was he precipitated into his career of writing. His father had died, he had experienced a religious upheaval, and now he had sacrificed his great love. He had the definite feeling that he would not live long, and that he would have to toil hard and fast if he hoped to complete his work. His literary output of the next twelve or thirteen years—judged by standards of quantity or quality, range of perspective or depth of insight—constitutes one of the most amazing records

in the history of literature. When he died, November 11, 1855, a little more than forty-two years of age, he left a shelf full of books that might well have represented the labor of twice as many years.

His Point of View

Swenson says, "Kierkegaard's abiding significance may be calculated from different points of view."[1] Thus we may judge his work from the literary, the moralist, or the intellectual standpoint. But a more accurate and adequate appraisal may be made if we adopt his own point of view. In one of the last books he wrote,[2] he insisted that all of his work was done from the religious standpoint. Because of the indirect method and involved language that he used in many of his books, that is not always clear to the reader. Perhaps we should look first at what he calls the three stages on life's way: the esthetic, the ethical, and the religious. They are optional views of life which one may choose, or spheres into which one may move. The transition from one to the other is not an easy one in a chain of continuity, but a crisis based upon a possible-impossible contingency, a veritable leap, which requires "divine assistance, and is a true creative act of God."

He who lives in the esthetic sphere is the natural man, seeking enjoyment. He lives statically. He wants the fruit of life without paying the price. He would like to swim but prefers not to get wet. On the other hand, he who lives in the ethical sphere is in the process of becoming. He lives dynamically, by laying hold upon reserves within his personality and employing them toward a goal by sheer will power. There is a worthy ideal, but it is not possible of realization, for the potentialities of self are not sufficient. It is when one comes to the religious stage, or sphere, that this tragic reality becomes apparent. The ethical is higher than

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1 **Something About Kierkgaard.** David F. Swenson, Augsburg Press, 1945. P. 159.
2. **The Point of View,** 1849.

the esthetic, as the Stoic viewpoint is superior to the Epicurean, but neither affords final validity.

This is to be found only in the religious sphere. But here again, Kierkegaard says that we must pause. Not all religion is the same. There are two types: Religion A is immanent, based upon a natural continuity between man and God; Religion B is transcendent, rooted in discontinuity that magnifies the sense of sin, and that marks man out as absolutely different from God. The first is paganism, though it may be found in Christendom. The second is Christianity.

Soren Kierkegaard conceived it as his mission in life to arouse Christendom to a realization of the shallowness and superficiality of the religion of the established church of his day. He sought, as he said, to "deliver an attack from behind." Hence he used pseudonyms and allegory, as well as other forms of indirection, but he also used 'edifying discourses' and frontal attacks. And always he was seeking to point to the true Christian view of life.

Paradox

If we will consider these three stages on life's way, or sphere's of life, in relation to time we shall see a bit more clearly what Kierkegaard was trying to say. In the aesthetic sphere time means little, for it is pleasure or enjoyment that counts. In pleasure we lose count of time, it is sensuous satisfaction or ecstatic delight that is the supreme good. In the ethical sphere time is a continuing process, for history is the medium in which life's goal is to be achieved. In Religion A time is the frame of continuity in which man may progressively become like God, or even approximate deity. In Religion B, however, eternity enters time, the transcendent becomes the immanent, continuity becomes discontinuity, man is confronted with the necessity of doing that which is impossible. This is paradox. Without it Christianity becomes paganism and the preaching of redemption is a comic illusion.

The difference between time and eternity is not quantitative, but qualitative; not a matter of duration, but of moral and spiritual judgment in terms of the character of God.

That which enables man to appreciate that difference is guilt, utter despair because of his sin. That which leads man to this awareness of his guilt is the revelation of God. But God in his holiness is so completely different from man in his sin that such a revelation in history can be understood only as the absolute paradox.

A New Dialectic

This concept of paradox must be studied in relation to Kierkegaard's use of dialectic. When he began his university course the master to whom all students of philosophy were expected to pay homage was Hegel. His interpretation of life became the 'System' in terms of which all thought must be arranged and to which all theories must conform. But in this, as in nearly everything else, Kierkegaard was essentially a non-conformist. He not only refused to conform his thinking to the Hegelian system, but he also rejected the Cartesian scheme of building philosophy upon doubt. Hegel had set up the rather simple pattern of 'thesis, antithesis, synthesis,' as the formula of the meaning of life. It is in the nature of things, for in the final analysis reality is reason, and it is also in logic. One thought provokes its contradictory thought with which it in turn unites to produce a synthetic thought, then the process is repeated in a continuing speculative unfolding of reality. There is, therefore, indentity in being and continuity in process between the finite and the infinite, between man and God. Kierkegaard sought to topple Hegel from his philosophical throne by rejecting the basis upon which the system was erected. He said reality is not to be found in speculative inquiry, nor in a continuous relation between the mind of man and the absolute, for the reality that is God is essentially different from man, and there is a chasm between the two which only God can bridge. Reality is to be found in revelational action, or event, rather than in speculative abstraction. When man is confronted by God in revelation, sin is magnified. From the human side this means despair, doom, death. So instead of beginning with Descartes' concept of doubt, Kierkegaard

started with despair. Confronted by God, in revelation, man stands in dread, trembles in despair. He must make the great decision: either he will make the 'leap' of faith in complete commitment to God, or he will make the 'leap' of defiance in rejecting God. If his decision is faith he accepts the paradox of eternity in time, of life in death, of the glory of redemption in the shame of the cross. If his decision is defiance, he ignores the difference between eternity and time, between holy God and sinful man, and assumes the role of God in his sphere of life. It is in that moment of decision, or judgment, that the true dialectic appears, said Kierkegaard. Not one thought of man against another thought of man, but the thought of man against the thought of God. When God confronts man, and man sees in utter despair that his only hope of redemption lies in the merciful action of God, a dialectical situation occurs.

This involves something more than a rejection of the Hegelian dialectic. It is also a transcendence of the Socratic dialectic. Kierkegaard was as definitely attracted to Socrates as he was repelled by Hegel. But Socrates' formula 'Know thyself' was not enough. One must go beyond self when confronted by God, but in so doing he will see himself in a clearer perspective. God the Revealer is God the Teacher, and the Word of God is a mirror in which one sees his real self reflected. But man must obey that Word. Subordinated to this context the Socratic principle is valid.

In that Moment man becomes an individual. This is one of the central and most characteristic of Kierkegaard's emphases. He once said that if he could choose the epitaph to go on his tombstone it would be this: "Here lies an individual." He thought of the reader of his books as an individual. Man is too valuable to be lost in a crowd. The church should minister to individuals, not to multitudes. The purpose of preaching is to bring each hearer face-to-face with God. The Moment of confrontation—Emil Brunner calls it The Divine —Human Encounter[1]—means the possibility of great faith,

1 The title of one of Brunner's best books, published by Westminster Press 1943.

but it also means the possibility of great sin. When man defies God he actually defeats himself, for his true existence as an individual is to be found through faith in God.

This is Kierkegaard's conception of existentialism. That which goes by the name of existentialism in France today, as interpreted by Jean-Paul Sartre[1] is a degredation and a denial of Kierkegaard's mature Christian message. There was a time in his student days when he felt that philosophy and Christianity could not be reconciled, and that it would be better to renounce Christianity and live for sensuous pleasure in the pursuit of philosophy. But his conversion took him beyond the stage of doubt to the firm conviction that man's true destiny is in God as revealed in Christ.

On Becoming A Christian

What Kierkegaard had to say concerning the meaning of becoming a Christian was directed to those who counted themselves as Christians. He sought to lead them to judge themselves in the light of revelation. One does not exist as a Christian in a static relation. It must be dynamic, vital, a becoming through crisis and decision. To decide for faith in Christ is to undertake to live dangerously. Suffering is inescapable in true Christianty. Christ suffered that he might be man's Redeemer, and man must suffer if he is to be the Redeemer's follower, a Christian. Faith is commitment to him in obedience, to the extent of suffering as he suffered and for the cause for which he suffered.

In a great message on our Lords' invitation "Come unto me, all ye that labor and are heavy laden, and I will give you rest,"[2] Kierkegaard reminds us that it is Jesus in his humiliation who extends the invitation. Those who accept the invitation must take their stand with him in his humiliation.

Then the Christian finds that he is committed to a way of life that is dominated by redeeming love. He must love his

1 See **Life**, June 17, 1946.
2 See **Training in Christianity.**

fellow man even as he loves God, and even as he loves himself.[1] In so doing he will see in his fellow man an individual—at least one who is potentially an individual in relation to God—and so will appreciate him in terms of God's work in and through him.

When Kierkegaard looked for an expression of New Testament Christianity he found it only in such diluted form that it did not merit the name. Christendom he found, but New Testament Christianity, he said, did not exist in Denmark in his day. There were many reasons for that condition. One was the alliance of the Church with the state, and some of his sharpest criticism of Christendom was on this score.[2] Another was the failure of the ministers to preach as witnesses of the truth. This was, he felt, a direct result of their dependence upon the state. They were not called of God, but appointed and supported by the state. Their work was a means of earning a livelihood. In his indictment of this state of affairs Kierkegaard also criticized infant baptism. But the chief reason for the deplorable state into which Christendom had fallen was the fact that it did not stand in opposition to the world. Jesus suffered and was crucified; his followers were persecuted; but the members of the established church, the so-called Christians of his day, found life easy and comfortable. The great emphasis was upon numbers, wealth and political prestige. This is not Christianity. Christendom has defeated Christianity by submerging it in great numbers. To be Christian we must follow Christ in his suffering. If we preach a religion of comfort and ease we are 'selling indulgences.'

Conclusion

If I appear to have simplified Kierkegaard's thought for the reader, perhaps I should offer an apology.. It has been my purpose to give a brief and simple introductory statement, with the hope that many who read it will be constrained to make their own study of at least some of his

1 See **Works of Love.**
2 See **Attack on Christendom.**

books. He was not a systematic theologian or philosopher, but a stimulator of realistic theology and a constructive critic of philosophy. He was not a psychologist in the technical sense, but his analysis of human behavior is profoundly psychological.

His central Christian emphases are vital and sorely needed today. His sense of man's guilt before God, the tragic meaning of life without the redeeming grace of God, and the victorious joy in the midst of suffering that is the portion of the Christian, these make his message vibrant with the breath of reality. At the same time, his criticism of the church of his day (coming as it did from within the church, from the viewpoint of a faith that would commit all to Christ) will not fail to arouse sensitive consciences and convict professing Christians of lack of seriousness and divided allegiance in a day when the world is drifting in tragic confusion away from God toward some new and terrible crisis.

Not that I mean that we should agree with all that we find in his books. There are some defects, some ways in which his view must be supplemented. For example, his emphasis upon contingent contemporaneousness in revelation should be supplemented by the principle of progressive revelation. The same caution might well be stated concerning the relevancy of the Christian faith in such a scientific age as ours. But such supplementary adjustments can be made, and will be made, without rejecting the basic frame and content of his view.

What I do mean to say is that we should study this man. Some of our best books show the flavor of his thinking. In *A Preface to Christian Theology* Dr. Mackay makes a forceful use of the Kierkegaardian distinction between the spectator viewpoint in revelation and the viewpoint of the participant, or "The Two Perspectives: The Balcony and the Road."[1] Other books will be written in application of Kierkegaard's

1 This is the heading of Chapter 2 in **"A Preface to Christian Theology"**—John A. Mackay, Macmillan Co., 1941. See also **"The Meaning of Revelation,"** H. Richard Niebuhr, Macmillan Co., 1941.

message and method to the never ending task of interpreting the Christian faith in terms of vital relevancy. One such book has recently been written in the vein of a Kierkegaardian introduction to Biblical Theology.[1] It is a most suggestive and stimulating treatment.

For those who are yet to begin their own study of Soren Kierkegaard, two books about him are of primary importance. One is Walter Lowrie's *A Short Life of Kierkegaard,* and the other is *"Something About Kierkegaard"* by David Swenson. Dr. Lowrie's big biography is a definitive work, very thorough with long excerpts from Kierkegaard's own writings, but I believe it is a better plan to read these two shorter volumes and then get started on some of Kierkegaardian introduction to Biblical Theology.[1] It is a most sight and interpretation than Lowrie. Ministers perhaps would do well to start with *Purity of Heart,* or *Christian Discourses,* and then come on to *The Point of View, Training in Christianity, For Self-Examination* and *Judge for Yourself, The Concept of Dread, and Sickness Unto Death.* Such a course of reading will make for more vital preaching. Teachers, and ministers who propose to make a thorough study, should begin with *Philosophical Fragments,* then *Concluding Unscientific Postscript, Stages on Life's Way,* and *Works of Love.* For the assistance of those who will dare to read all the translations I am adding a full list.

The following books by Soren Kierkegaard are now available in English translation:

The Journals, 1834-1855, selections from 20 volumes. Oxford Press, 1938.
Either/Or, 1843, 2 volumes, Princeton Press, 1944.
Eighteen Edifying Discourses, published in English in 4 volumes by Augsburg Press, 1943, '44.
Repetition, 1843, Princeton, 1941.
Fear and Trembling, 1843, Oxford Press, 1939, and Princeton Press, 1941.
Philosophical Fragments, 1844, Princeton, 1936.
The Concept of Dread, 1844, Princeton, 1944.

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1 **Eyes of Faith, Paul Minear.** Westminster Press, 1946.

Three Discourses on Imagined Occasions, 1845, Augsburg Press 1940.
Concluding Unscientific Postscript to the Philosophical Fragments, 1846, Princeton 1941.
Edifying Discourses in Various Spirits, 1847, Daniel (London) 1938.
Purity of Heart is to Will One Thing, 1847, Harper 1938.
The Present Age, 1846, Oxford 1940.
The Works of Love, 1847, Princeton 1946.
Christian Discourses, 1848, Oxford 1939.
Discourses About the Lilies and the Birds, 1849, Oxford 1940.
Sickness Unto Death, 1849, Princeton 1941.
The Point of View for My Work as Author, 1849, Oxford 1939.
Training in Christianity, 1850, Princeton 1944.
For Self-Examination and Judge for Yourself, 1851, Princeton 1944.
The Attack on Christendom, 1854-'55, Princeton, 1944.

The following are the best books about Kierkegaard:

Kierkegaard, by Walter Lowrie. Oxford Press 1938. 636 pages.
A Short Life of Kierkegaard, by Walter Lowrie, Princeton Press 1944. 271 pages.
Something About Kierkegaard, by David Swenson, Augsburg Press 1941 and 1945. 259 pages.
Lectures on the Religious Thought of Soren Kierkegaard, by Eduard Geismar. Augsburg Press 1937. 97 pages.

The Revised Standard Version of the New Testament

(A Review)

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THE NEW COVENANT COMMONLY CALLED THE NEW TESTAMENT OF OUR LORD AND SAVIOR JESUS CHRIST REVISED STANDARD VERSION. Translated from the Greek Being the version set forth A. D. 1611. Revised A. D. 1881 and A. D. 1901 Compared with the most ancient authorities and revised A. D. 1946 Thomas Nelson and Sons Nek York.

The above is the full reading of the title page of the publication I am here attempting to review, but the publishers refer to it by the abridged title *The Revsied Standard Version of the New Testament,* while in what follows I shall use Revision in Roman letters.

The publishers have taken pains to inform readers of circumstances connected with the production and publication of the Revision in statements which appear on the jacket of the book, in the preface, and in *An Introduction,* a pamphlet of seventy-two pages. We are told:

> The Version is the work of the American Standard Bible Committee, appointed in 1929 by the International Council of Religious Education on behalf of the forty Protestant denominations associated in that body. Thirty-one of the foremost Biblical scholars and teachers of our time have been members of this Committee. The nine members of the Committee who worked on the Revised Standard Version of the New Testament are: Prof. Walter Russell Bowie, Union Theological Seminary; Prof. Millar Burrows, Yale University; Prof. Henry J. Cadbury, Harvard University; Prof. Clarence T. Craig, Oberlin Graduate School of Theology; Prof. Edgar J. Goodspeed, University of Chicago; Prof. Frederick C. Grant, Union Theological Seminary; Prof. James Moffatt, Union Theological Seminary (died, 1944); Dean Luther A. Weigle, Yale Univer-

sity Divinity School, Chairman; Pres. Abdel Ross Wentz, Lutheran Theological Seminary.

Each of those named above with the exception of Moffatt, who died in 1944, contributes to the *Introduction* a chapter (Weigle two chapters) to help readers to understand the main principles which guided them in their work. These articles are of varying excellence, but nearly all agree in emphasizing the faults of all former versions and the virtues of the Revision, and with considerable repetition, which does not altogether escape proving annoying, as Dean Weigle hoped. While many will read with much satisfaction the scholarly statements of some of the contributors and be amused by the classroom anecdotes of others, a better, more consistent, more understandable statement would have been produced if all members of the committee had joined in the production of a preface, making it easily available for readers, such as is found in Oxford University Press edition of the Revised New Testament of 1881.

As it is impracticable and might be confusing to try to represent the views of all the various members of the committee who wrote the articles in the *Introduction,* certain summaries are given here, which seem to have the endorsement of them all.

The first is from the brief preface of the Revision and reads:

> We cannot be content with the Versions of 1881 and 1901 for two main reasons. One is that these are mechanically exact, literal, word for word translations, which follow the order of the Greek words, so far as this is possible, rather than the order which is natural in English; they are more accurate than the King James Version, but have lost some of its beauty and power as English literature. The second reason is that the discovery of a few more ancient manuscripts of the New Testament and of a great body of Greek papyri dealing with the everyday affairs of life in the early centuries of the Christian era, has furnished scholars with new resources, both for seeking to recover the original text of the New Testament and for understanding its language.

The Second statement is found on the jacket of the book and without adding much to that just given reveals the satisfaction of the members of the committee in their accomplishment. It reads:

> The Revised Standard Version of the New Testament is an authorized revision of the American Standard Version of 1901 and the King James Version of 1611.
>
> This Version embodies the accuracy of the American Standard Version along with the enduring diction, simplicity, and rhythmic beauty of the King James Version, and presents an illuminating text for Christian readers who insist on God's truth as He revealed it.
>
> The Revised Standard Version contains no changes in doctrinal or fundamental concept. Inaccuracies and errors of older versions have been corrected in the light of a n c i e n t manuscripts. Archaic forms of expression have been replaced by the language of today.
>
> The result, critics agree, is a Version of the New Testament more accurate in translation than any previous and, because of its beautiful modern English, more useful, understandable, and pleasurable to the twentieth-century reader.

It can be seen that in these summaries much emphasis is put upon renderings due to an improved Greek text which the Revisers say they had been able to make by using manuscripts discovered since the making of the Revised Version of 1881. Readers of the Revision with no other information than that provided by the summaries given above and numerous uncritical reviews—the *Introduction* is printed separately — are left to infer that the great number of strange and often astounding renderings are due to a better Greek text based upon these recently discovered manuscripts. Unlike Moffatt, who noted at the foot of the page any reading different from the Greek text of Von Soden, the makers of the Revision have left readers uninformed as to what text

they were following and on this account also ready to believe that the numerous new readings they find are due to the "correction of inaccuracies and errors of older versions .... in the light of ancient manuscripts."

Readers are left as much asea even if they read the article in the *Introduction* by Dr. Frederic C. Grant on "The Greek Text of the New Testament." He fails to mention a single new reading found in a newly discovered manuscript, and says that "it is unnecessary to list the changes in the new revision which have resulted from consideration of the textual evidence." He advises those who desire to know what the differences from other versions are to find them for themselves by the laborious process of reading and comparisons, "and the explanation of them," says Dr. Grant, "must be sought (1) in a more adequate or a more modern rendering; if this does not explain the change, then (2) recourse should be had to the textual apparatus of the Greek Testament."

A consideration of other parts of Dr. Grant's article seems to suggest that the only use made of the new manuscripts was to check the readings found in older manuscripts. In making their text they were "forced to adopt the eclectic principle," and study each variant reading on its merits, and in this way make their choice. The general result was that indicated in the following statement of Dr. Grant:

> It is really extraordinary how often, with the fuller apparatus of the variant readings at our disposal, and with the eclectic principle now more widely accepted, we have concurred in following Westcott and Hort. Not that we agreed in advance in favor of Hort — quite the contrary, there was no such unanimity; our agreement is really a tribute to Westcott-Hort, which is still the great classical edition. I find that we have adopted only one conjectural emendation, and this is one that Hort discussed in his note, and favored.

The "agreement is really a tribute" to the revisers, the three or four of them whose records indicate they have any

claim to be regarded as textual critics. Moreover, one will be disposed to believe that they were correct in their agreement, if he will make a check on fifty readings cited and regarded as important by Dr. Grant and see how with almost negligible exceptions the revisers based their translation on the text of Westcott and Hort. They found the Beatty fragments the best of the newly discovered manuscripts, and says Dr. Grant, "occasionally adopted readings from that source, when supported by others," seemingly the Sinaiticus and Vaticanus. This means that the revisers got little or nothing new out of the recently discovered manuscripts, which conclusion, if correct, is hard to reconcile with the claim that "Inaccuracies and errors of older versions have been corrected in the light of ancient manuscripts." And it is hard to know what Dr. Wentz, *Introduction,* p. 66, means when he speaks of "the discovery of older or more reliable manuscripts." And it is well to recall that the recently discovered manuscripts add only a few to the 4,600 or more already discovered, and are in no sense worthy to be compared with the great manuscripts such as the Vaticanus and the Sinaiticus.

In speaking of their equipment for making an improved version the revisers pair their use of new manuscripts of the Greek text with that of the papyri. In Dean Weigle's chapter I of the *Introduction* it is said that scholars of today are better able to understand the language of the New Testament "chiefly because of the amazing body of Greek papyri that have been unearthed in Egypt since the last decade of the nineteenth century — private letters, official reports, wills, business accounts, petitions and other such trivial, everyday recordings of the on-going activties of human beings." An abridgement of this statement is found in the summaries given above, and the value of the papyri is emphasized in language strikingly similar in several other articles of the *Introduction.*

No one who has read *Light from the Ancient East* by Professor Adolph Deissmann, to whom belongs the honor of being the chief discoverer of the papyri and first expositor

of their value, and the much more judicious discussion of the *Koine* in Dr. A. T. Robertson's *A Grammar of the Greek New Testament in the Light of Historical Research,* can fail to be convinced of the importance of the recently discovered papyri for a better understanding of the New Testament, as regards its origin, general character, and place among other productions in the Greek language. Thanks to the papyri it is now generally accepted that the books of the New Testament were written in the Greek language generally current and spoken throughout the countries of the Levant, though with a greater or less inter-mixture of peculiarities due to geographical situation, race, and subjects discussed. But it should be said here, preliminary to a fuller statement to be made below, that the writers possessed grammatical knowledge and literary skill of no mean order.

Our present concern, however, is different; it is with the meaning of words found both in the papyri and in the New Testament. What new meanings of words and phrases discovered in their use in the papyri have the revisers introduced in their version? Are new renderings due to this cause many or few? Are they justified?

The impression one gets from a reading of the statements, already given above, of the publishers and in the preface, and in several of the articles of the *Introduction* is that new and better meanings have been found for many words and phrases of the Greek text, but the statement of Dr. Henry J. Cadbury, whose task it was to discuss "The Vocabulary and Grammar of the New Testament Greek," in an article in the *Introduction,* is that the recent advance in knowledge of New Testament Greek has suggested very few changes "quantitatively" in translating it. This is not surprising, since, as scholars have observed, peculiar meanings of vernacular words found in the New Testament have been preserved and transmitted to us in the Latin Vulgate, which was written in the Latin vernacular, as the New Testament was written in the Greek vernacular.

Dr. Cadbury, however, believes that "certain words can be shown now to hold a different meaning." Of these he

lists those that begin with the Greek letter alpha, seven in all. Many will be reluctant to accept the new meaning he finds in some of these. For instance, take the word *ADOLOS*, I Peter 2:2, which as applied to milk, Dr. Cadbury thinks should be translated "pure." All would agree if Peter had been speaking poetically and of milk that we drink, but Dr. Cadbury fails to indicate that the milk was "spiritual" milk, and that doubtless the adjective meaning "without guile" applied to it has reference to the "guile" of the previous verse. The Greek word has no exact English equivalent, but the "unadulterated" of the Bible Union version is not bad.

Take another Greek word, *APATE*. In the Authorized Version, the Revised Version, and all others that I have examined, except that of Moffatt, the word is translated "deceitfulness (of riches.)" Matthew 13:22, Mark 4:19. The Revision has "delight in riches," which is defended by Dr. Cadbury "because," says he, "we recognize that in the vernacular *APATE* had come to mean 'delight' or 'pleasure'." Whatever may be the meaning of this word in the vernacular, even the makers of the Revision are content to translate it by "deceit" or some synonomous word or phrase, a meaning it had from Homer down, in all other passages where it occurs. Col. 2:8; 2 Thess. 2:10; Hebr. 3:13; Eph. 4:22; and 2 Pet. 2:13 (a doubtful reading).

With reference to another word Dr. Cadbury, defending the rendering of the Revision, says "There is now enough evidence to suppose that *AMPHOTEROS*, 'both,' can be used of more than two and may, therefore, be rendered "all" in Acts 19:16 and 23:8." To most others it will seem that in the first of these passages the adjective refers not to individuals but the two parties, (1) the vagabond exorcists and (2) the seven sons of Sceva; therefore the proper translation is "both" which is found in the Authorized Version, the Revised Version, the Baptist Union Version and Weymouth's version. In the second passage, Acts 23:8, it is said that the Sadducees deny (1) the resurrection, and (2) the existence of angels and spirits, which together form a class, "but the Pharisees acknowledge the existence of both" (Weymouth).

Scholars for 1,900 years have been content to use the adjective in the sense of "both" in these passages, not "all." Why search for a strange rendering?

Such, so far as we can judge by the information given us, are representative of the changes made by the use of the papyri to correct "inaccuracies and errors of older versions." If we understand Dr. Cadbury, such changes are rare, but this is a supposition hard to reconcile with the many claims of great improvements in the Revision made possible by the discovery of the papyri.

But if changes due to new manuscripts and the papyri are few, changes due to other causes are many; they appear on almost every page of the Revision with impartial frequency. Dr. Cadbury discusses a few of these. He asks readers to accept on faith the statement that " 'only begotten' is not so suitable a translation of *MONOGENES* as 'only' in John (1:14; 3:16, etc.; 1 John 4:9) as well as in Luke (7:12; 8:42; 9:38)." Those who do not accept the change might reply that in Luke the reference is to children of human parents, but even there "only begotten," or in case of the son of the widow of Nain, "only born," is more definite than "only." (In Greek from Homer down the word meaning "bear" is the same as that meaning "beget"). In John, on the other hand the reference is to the Son of God, and John seems intent on emphasizing the fact that he was the begotten son of God, "the only begotten Son." In fact, in John 1:14, Jesus becomes simply "Only Begotten," the term being used without the addition of "Son," and virtually a proper name, and therefore used without the article, as the name "Holy Spirit" is often used, especially by Luke.

Defending the Revision Dr. Cadbury says that nothing is lost in omitting the word "own" (the Greek *IDIOS*) from "their own husbands," Ephesians 5:22, etc., and from "his own wife," Acts 24:24; "his own Father," John 5:18, and other such phrases. In making the omission the revisers were following Moffatt; all other versions that I have consulted are faithful to the Greek text and use "own" or an equivalent in their renderings. The writers of the New Testament

themselves seemingly were discriminating. Sometimes they used "own" and sometimes they omitted it. For instance Luke, in the Acts, did not use it with reference to Sapphira, Chapter 5:1 and 7, but he did use it with reference to Drusilla, Chapter 24:24, seemingly because he wished to make it clear that though Drusilla was a Jewess she was the proper wife of Felix, a Roman. Many will maintain that there is a somewhat different color and connotation, even in English, in the phrases with "own" and in those without it. In recognition of this fact Weymouth, one of the most scholarly of our translators, renders John 5:18, "spoke of God as being in-a-special-sense (own) His Father." On these considerations many will think that the revisers have taken an unwarranted liberty with the Greek text in omitting from their renderings the translation of a word which the New Testament writers designedly used. Any distinction made in the original should be preserved in the translation. Otherwise it is not a translation but a personal interpretation, which may be wrong. The New Testament writers lived in a different world from our world, but in our day, with marital relations growing ever more lax, the time may be near when "his own wife" will have an assuring implication in the United States.

With regret I leave undiscussed other interesting suggestions of Dr. Cadbury and many found in the chapters on "Semitic Backgrounds" by Dr. Burrows, "Greek and Roman Factors" by Dr. Goodspeed, and "The English of the Revised Standard Version" by Dean Weigle, in order that I may have space to consider a few of the numerous changes found on almost every page of the Revision, and of equal or greater importance than those already considered. So far as information found in the *Introduction* and marginal readings and notes of the Revision enable me to judge, the changes discussed below are due not to consideration of new manuscripts and papyri, but rather to a new attitude on the part of the revisers towards the text of the original and less respect for it than their predecessors, which made them bold to take amazing liberties with it, in the conviction that

they had achieved "real insight into the meaning of the original" (*Introduction,* p. 52).

At this point it needs to be said that the revisers, while professedly basing their version on the American Standard Version of 1901, have made free use of other versions—the Authorized, the Bible Union, Moffatt's, Weymouth's — such free use that paragraphs and even sentences sometimes are of the nature of compilations.

Coming to the changes in the Revision, I first call attention to some that are simple but radical. For instance, in 2 Timothy 3:7, in describing the "silly women," the Greek text reads *PANTOTE MANTHANONTA.* All other versions that I have seen are in substantial agreement with the rendering "ever learning" of the Authorized Version, but the Revision has instead the unexplained "who will listen to anybody." Such a departure from the clear meaning of the original is staggering and causes one to wonder how many such renderings have been introduced without warning. An instance in which the meaning of the sentence is materially changed is the Revision's rendering of the verb *METAPEMPSETAI* in Acts 25:3, which, as shown by all lexicons and by the renderings of all other versions I have consulted, Latin and English, French and German, means "send for," "summon into one's presence." The Jews were entreating Festus "to have him (Paul) brought to Jerusalem," as Weymouth translates, that is, to appear before Festus there. This, the true meaning, would be hard to read into Revision's versions, "to have the man sent to Jerusalem," which Festus could easily have done after his return to Caesarea or at any other time.

Again, the revisers often modify the meaning, or leave it ambiguous in seeking to give what they consider a more modern English rendering. For instance, they have been unfortunate in rendering 2 Cor. 5:16, "From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view." Possibly they meant to approximate Weymouth's translation: "Wherefore for the future we know no one

simply as a man," etc. But the Authorized Version and the Revised Version are both clear and understandable in rendering "according to the flesh." Why change into ambiguity?

Since the Gospels are more familiar to most readers I now turn to changes found in them, especially in Matthew, where we find the changes are of the same character as those already considered. This is illustrated in the revisers' rendering of the phrase often used to indicate that the meaning of a Hebrew word is being given. All other versions, true to the original, have "which is, being interpreted," or equivalent. The revisers, however, have thought fit to omit the phrase, "being interpreted," as often as it occurs. For example, take their rendering of Matthew 1:22, which is "and his name shall be called 'Emmanuel' (which means, God with us)." Even an English dictionary in defining Emmanuel does better than the Revision, in that it indicates that its definition is a translation of a Hebrew word. Unfortunately, not only in their translation of this phrase, but of numerous others, the revisers have been content to give the general sense and not the full meaning of the original.

In Matthew 3:12, the revisers, rejecting the "winnowing fan" of other versions, have "winnowing fork," a word not found in any dictionary, and not found because there is no such thing. Obviously a fork of any kind cannot be used for winnowing, since "winnow" means "to separate and drive off the chaff by means of wind, to fan; as, to winnow grain" (Webster). But a winnowing fan was well known. Its use in winnowing grain already separated from the straw and in the chaff is described in Homer's *Iliad* 13, 588, where the same word is used for "fan" as in Matthew. Thompson gives a picture and description of the fan in *The Land and the Book.* It was of the nature of a wooden shovel, and Weymouth calls it "winnowing-shovel." Thompson gives also a picture of a fork, used in turning the straw in the process of threshing, and in removing it after the threshing was done. Clearly it could not be used in winnowing. All this information was easily available to the makers of the Revision. Possibly they were misled by the occurence of

the word "fork" in Isaiah 30:24, of the American Revised Version of 1901, but not in the Revised Version of 1881.

In correctly interpreting the words of Jesus also the revisers have shown a like lack of that accuracy which they regard as so important. There are several striking instances of this in their rendering of that portion of the Sermon on the Mount found in Matthew 7:1-6, which follows:

> Judge not that ye be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.
>
> Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you.

Let me say here, parenthetically, if one will compare the above rendering with the original, one will be convinced that Professor Goodspeed is neither happy nor correct in saying, *Introduction,* p. 33, that the New Testament "owes almost nothing to literary artistry." The artistry of Jesus is not indeed artificial, but it is natural, real, dignified and masterly, while the language of the Revision sometimes sinks to inelegancies, and to something near colloquialisms, as in: "will be the measure you get," and "You hypocrite!" All this is in accord with the view of Goodspeed, that the style should be familiar, but is not in accord with Dean Weigle's statement that the language "must not be irreverent, and it must not be colloquial or trivial." (*Introduction,* pp. 32, 33; 58).

I return to a consideration of the verses quoted above.

It will be observed that the revisers have retained the negative imperative, "Judge not," in the first verse, to be classed as an archaism, but in accord with modern usage they have employed the periphrasis, "Do not give," in verse 6. In general the revisers have prided themselves in the removal

of archaisms, but somtimes they have done this at the price of accuracy and fullness of meaning of the original. An instance of this is found in verse 6 of this passage, in which they have omitted the word *POTE* from their translation, which is rendered "haply," in the Revised Version and is needed for a precise rendering of the sentence. The *POTE* indicates that the fear is not of something inevitable, but of what sometimes happens. But the revisers inform us that they have excised "haply" in all the seventeen places in which it is found in the Revised Version.

Again, in the first verse, the expression, "the judgment you pronounce," suggests that the judgment is oral, and it has flavor of a law court. The Greek word here used more often has the meaning of censuring and fault-finding, and the renderings in other versions are in accord with this meaning, as is the illustration which Jesus uses in the verses that immediately follow.

It is in the Revision's rendering of this illustration, verses 3-5, that occur the most striking changes from that of other versions, and the most regrettable, since they obscure the fact that Jesus was speaking out of his personal experience as a carpenter. Verse 3, as correctly rendered in the Authorized Version, reads: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" A "mote" is a particle of sawdust or shavings which might easily be driven by the wind into the eye of a carpenter as he worked with saw or plane at his bench, while a "beam" is a processed piece of timber, large or small, hewn or sawed. Both "mote" and "beam" are in current use today and their meanings are generally understood, and both are precise renderings of the original. But in place of "mote" the Revision has "speck," which may mean a small particle of any number of objects, and in place of "beam" it has "log," which according to the dictionary (Webster's) means "a bulky piece of length of unshaped timber; especially a tree trunk or a length of a trunk or branch trimmed and ready for sawing." For this in Greek a different word is used from that used for "beam." Jesus was not a logger but carpenter,

and in speaking of motes and beams he was not going afield for his illustration. In their efforts to be striking the revisers have robbed the passage of its proper imagery and of its charm as the one direct reference made by Jesus to his trade. And they do this by taking the unwarranted liberty of rendering Greek words inaccurately.

The Revision's rendering of the last half of verse 6 in the above passage deserve notice since it also is characteristic of the freedom with which the revisers have used the original, and here that freedom involves both the interpretation of words and grammatical structure. The Revised Version of 1881, faithful to the original both in language and syntax, reads: "Neither cast your pearls before swine, lest haply they trample them under their feet and turn and rend you."

First in regard to vocabulary. For "cast" the revisers use "throw" as they do in many other passages, sometimes possibly with good reason, but with no improvement in most of them, and regrettably, since discarding "cast" tends to rob our English of a good synonym. It will be observed the Revision has "underfoot," a word of far less definiteness and picturesqueness than the "under their feet" of other versions, which is an exact rendering of the original. Furthermore, "underfoot" usually has reference in English writers to men and not to pigs with their split hoofs. Again, the Revision has "attack," a general term, possibly borrowed from Weymouth or the "Twentieth Century." Older versions, except Moffatt who has "gore," have the concrete and definite term "rend," a good translation of the original, which has reference to the tearing of the legs of those the swine attack with their tusks, a fact noticed by Weymouth. Even in this brief passage the literary quality of the original is undeniably superior to the rendering of the Revision.

The Revision fails also to regard the syntax of the original in this sentence, and in so doing gives the words of Jesus a shade of meaning they do not bear. We have here a regular fear clause, the two main objects of fear being (1) the trampling of the pearls, and (2) the rending. These two fears

are expressed by finite verbs in the subjunctive mood. There is also a third fear, the turning, but this is a fear only in connection with the rending, and this fact is indicated by the use of the participle, literally translated "having turned." The Revision, on the other hand, makes the turning one of the chief fears, while the rending becomes the purpose of the swine.

The passage given above in the language of the Revision is illustrative of still another characteristic of this new version, one that concerns not this passage alone but the entire work. I refer to the fact that in the Revision pronouns and verbs in the second person singular, except with reference to God, are no longer used, but the second person plural is used instead. Dean Weigle says, *Introduction,* p. 56, that it was an issue with the revisers, which was finally decided against retaining the singular forms. Their action is understandable, but the result, as they doubtless foresaw, has been to leave readers often in doubt as to whether in the renderings the reference is to one or more. This is true of the present passage. The context in verses 2 - 5 indicate that only one person is being spoken to, and one is left to suppose that the same is true of verse 1 and verse 6 and the verses that follow, but in these verses the verbs and pronouns in the original are in the plural. And there are several other passages in the Revision's version of the Sermon on the Mount in which the same ambiguity exists. Because of the rejection of "thou" and "thee" the revisers sometimes give such renderings as this of Matthew 23:37: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you." How much better is the Authorized Version's "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee."

(To Be Continued)

The Jahweh Psalm

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The 23rd Psalm is probably the most familiar of all psalms, and is the most quoted (widely known). In order to understand this psalm in all of its implications one must investigate the author and the experiences in his life which give occasion or background to his outburst of feeling.

It is ascribed to King David in the Hebrew title and in his life there is no critical reason for doubting his authorship. The boyhood of David forms the background for the first half (3 verses) in that he was very familiar with the glories as well as the hardships of being a shepherd for his father's flocks. The first appearance of the chosen son of Jesse in the historical writings was "behold, he keepeth the sheep." He knew the soft feeling of the young tender grass as he lay watching the flock, the calmness of the smoothly flowing streams of water, the relief of finding his way after being lost for a time, and the contentment of having been found faithful to his father's name.

Verse 4 appears to be somewhat out of place unless we take it as an expression of confidence on the basis of his experiences as a shepherd. This verse is his personal testimony as to the reason for his faith.

Verse 5 can best be understood as a parallel expression to that in verses 1-3. However, this picture is taken from his later life, when he knew the triumph over all personal and national foes. He, as the king of Israel, had been carried to the crest of victory. This victory had found expression in a kingly banquet at which he had been accorded the seat of honor, that of the victor and ruler. Whereas in verse 6 again we find, though in different words, an affirmation of his success and victory not because of his strength but because of Jahweh.

With this general outline before us, it will be beneficial to notice the color and life which are contained in the words which were used to compose such a glorious Psalm. Many preachers neglect the best known passages on the supposi-

tion that their people already know that passage as well as they do. However, that need not be so! Dr. John A. Broadus in his book "Preparation and Delivery of Sermons" counsels against neglecting the familiar texts. And even the twenty-third Psalm, whose rich imagery is so familiar, may yield inspiration to faith and hope.

Writers and speakers have a well-known habit of mentioning repeatedly in one form or another the thing of which they are speaking. David is no exception. The figure of the shepherd, important as it is to this psalm, occurs in the first four verses only. The figure of darkness or death occurs in verse four only. The picture of the royal banquet can be found in no more than the last two verses. But the name Jahweh is found in the first and last verses and is referred to in every other verse of the Psalm. It stands to reason, therefore, on the basis of repetition for which the Hebrews are well-known, that the central thought of the entire work was meant to be Jahweh. It is a celebration of Jahweh as Shepherd and Host, and for that reason might properly be called "the Jahweh Psalm."

I. Jahweh the Shepherd

Various meanings have been given to the term Jahweh, one of which is that the name has as its root verb (hayah) which means to be, or become. This particular form of the word may have come from the hiphil stem, and thus would give rise to the idea of the one who causes to be or become. Some scholars, knowing that the Hebrew idea of tense does not entail time, have suggested that the name Jahweh means "the Timeless Being," "he who was, and is, and is to come."

Whatever the actual meaning of the word itself, one can be sure that the term was the name which was used to designate God in his covenant relationship with his people. The preface to the American Standard Version of the English Bible states that "This Memorial Name, explained in Exodus 3:14, 15, and emphasized as such over and over in the original text of the Old Testament, designates God as the personal God, as the covenant God, the God of revelation,

the Deliverer, the Friend of His people;—not merely the abstractly 'Eternal One'...., but the ever living Helper of those who are in trouble." David began this Psalm with this name and then proceeded to show the rewards of keeping the covenant with his Covenant God.

1. This Covenant God is the One who Feeds Me.

My Shepherd is far more than a mere watcher while I go the way that I desire to go. He is the one who feeds, and pastures me. This word is a participle containing the connotation that the process is unending and uninterrupted. Thus, the idea is that Jahweh, on the basis of the covenant, is the one who is continuously feeding me.

I shall not lack is far more than the mere absence of desire, as the English version has given us in 'I shall not want.' This difference in translation has been caused probably by the development in the usage of the word "want." The absence of lack could only be understood as the presence of everything. Jahweh is the freedom from need. This first verse is in brief an expression of the entire Psalm, for the remainder of the Psalm tells of the things which he will not lack.

2. Jahweh is the Refreshing One.

He maketh me to lie down in green pastures. The part which should receive the emphasis is "in green pastures" because of its position in the sentence. The regular word order of a Hebrew sentence is: verb first, then the subject, then object. This phrase is out of its expected order and thus emphasizes "green pastures." The author had just written that Jahweh was the feeder whose sheep would not lack. He further develops the thought by saying that there are pastures, and furthermore there are green pastures. The words are significant: in pastures of greenness, of fresh tender young grass. The grass is not all picked over, trampled, or tough, but the first shoots which are juicy and tender.

He leadeth me beside the still waters. Again the sentence is out of its normal order and thus emphasizes here, "along

side of waters of rest." These waters are not the turbulent, fast-flowing, dangerous streams, but waters of rest, peace, and repose. The minister who is in the proper relationship with Jahweh has a deep, refreshing companionship. "Still waters run deep."

Jahweh, being the shepherd or pastor, will naturally be the provider. He goes beyond the expected idea of a human shepherd, and extends to his sheep, i. e., those who have this covenant, the best. This verse very amply describes the sufficiency of Jahweh for our physical needs.

3. Jahweh Is The Guiding One

He restoreth my soul. The position of "my soul" before "restoreth" places the stress on the soul instead of the restoring. For something to be restored, it must have first been possessed, then lost, later to be regained. When man's soul is lost, it is that same Jahweh who regains or returns it.

He guideth me in the paths of righteousness. The idea is a path, track, mainly the idea of wagon track. A wagon track is something narrow, definitely marked out. "Righteousness" means straight, right. "He leads me in wagon tracks of straightness" would be a proper translation. This verse, thus, is the testimony that Jahweh meets all of man's spiritual needs. The need of repentance and righteousness are removed by means of proper relation to Jahweh.

For his name's sake is the phrase which concludes the first section and thus brings the reader back to the original thought of the name Jahweh and what it stands for. All the resulting acts of the shepherd are acts of the One whom they know as Jahweh.

In this Psalm again can be seen one distinct characteristic of the ancient Hebrews. Instead of speaking or writing in philosophical terms as the Greek would do, the Hebrew cloaks his idea in some concrete expression. Here he uses the idea of the shepherd and his acts to show the watchfulness, sufficiency, provision, refreshment, and guidance which he receives from his God.

Verse 4 is a restatement of what he has put in illustration of a shepherd. He expresses here his complete faith in Jahweh. It is in this verse that the reference to Jahweh is changed from the third to the second personal pronoun. The remaining references, with the exception of the actual name in the last verse are all in the second person, *"thou,"* art with me, *"thy"* rod and *"thy"* staff, they comfort me.

Yea, though I walk through the valley of the shadow of death. The translation "when" is to be preferred to the contingent "though." There is no condition concerning our passing through a valley of the shadow of death. The dark valley is no mere possibility to a human being, it is a certainty. There is no person living upon whom there has not fallen the shadow of death. Since the valley of the shadow of death is a certainty, it should not be translated "though" but "when."

"Shadow of death" in the Masoretic text is one word, "tsalmaweth." The meaning becomes, therefore, much fuller, and one's idea of the covenant life is broadened. Any dire distress or trouble could come u n d e r the expression "tsalmaweth." *I walk* has a frequentative force. One is walking repeatedly in the shadow of deep darkness all during his life on earth. If a loved one is in perilous circumstances I am in the shadow of that danger. Likewise, *I shall fear,* frequentative. Then, on the basis of the covenant relation I am walking in the valley of deep darkness, i. e. while I am living and subject to troubles, I will not fear evil because thou (my covenant God) art with me.

Further in explanation of his complete faith in his covenant God and lack of fear of evil, he says, "Thy rod and thy staff they comfort me." What comfort could a rod and staff give? The shepherd's crook is well known to all as the instrument which the shepherd uses to retrieve a lost sheep from a pit or danger into which he has fallen. Another comfort can be found in protection from danger. When the shepherd would lead his sheep around a narrow pass in the mountain which had a deep gorge just over the precipice, he would hold his staff against the side of the animal to keep

him from falling to death. Thus the presence or touch of the staff would comfort and protect from danger and evil.

II. Jahweh as Host at the Banquet

Thou preparest a table before me. Thou, (repeatedly) as a custom, arrangest, i. e., set the dishes in order. No reference here is made to the food, but rather to the experience. Take the food away from a banquet and there will remain the purpose, i. e., honor for an individual or an occasion. Here the revealing, personal, intimate Jahweh honors the one who is in the proper relationship to Him. The author emphasizes "before me." God does not take one of His children into monastic seclusion but "before me" (where we are) we shall receive the honor. The combination of "before me" and the presence of the oppressor indicates that we are constantly faced with those who are against us. God still is in personal contact with his child in face of danger which is active. "Enemies" is a participial substantive, and thus has the force of "the ones who continuously harass me." "Tsarar" means to vex, harass, show hostility to, and shows affinity to the Arabic word which is translated harm or damage. God is the one who planned, prepared, invited, and executed the banquet. If a man is what he ought to be, Jahweh honors him where he is.

Thou anointest my head with oil. It is not only that I am an invited guest at God's banquet but I am an honored guest. One way of showing particular honor to one was to anoint his head. This is not the word to anoint or set aside to a particular task. That word is related to our word "anointed" meaning "Messiah," and was used for the anointing of kings. But this is a symbol of festivity, joy, and honor. "My cup runneth over." My cup of blessing overfloweth. "Rewayah" means saturation, the cup is well filled. From the context, one is led to see that the author felt that his life was a full state of blessing. The person who maintains a constant, right relationship to God is one who is bubbling over with joy. "Surely" is asseverative. It serves to introduce with emphasis a truth newly conceived. Surely, doubtlessly, definitely!

The emphasis rests up *goodness and mercy* by virtue of the position of these two words in relation to their verb. Goodness is "a good thing, benefit, welfare, prosperity, and happiness." "And we know that all things work together for *good* to those who love God. . ." *Mercy* is often used in conjunction with other divine attributes with a qualitative meaning. Whenever it is used of God it is kindness, loving-kindness in condescending to the needs of His creatures. It is specifically loving kindness in redemption from enemies and troubles, in preservation of life from death, in quickening of spiritual life, in redemption from sin, and in keeping the covenants.

They shall frequently, customarily pursue me. The idea is to chase, pursue, hunt, or to dog. Here by virtue of the context the meaning is that it is not by chance but by plan (of Jahweh) these good things *attend closely upon* the one upon whom Jahweh smiles.

All the days of my life. Not merely once in a while, but there will be this pursuit in every day of my living, as long as I live.

And I shall dwell. The word which actually occurs in the Masoretic text would be translated, "And I shall return." It is held that this is an improper rendering by the majority of scholars. The accepted translation is as though the word came from *yashav* which is to dwell. It is not a finite verb as we usually translate it, but an infinitive construct, 'my dwelling'.

Thus the translation would be "my dwelling shall be in the house of Yahweh." I would like to tender the suggestion that the same word as taken in the above (accepted translation) could have as its root verb *shavath* (to rest) rather than *yashav*. Both words as nouns are found in the Old Testament. One is used six times and the other four times (exclusive of this location). If the root *shavath* is taken, the word then would mean my rest, my cessation, resting-place, stopping-place. Would it not be logical to hear David say that as long as he lived goodness and mercy would pursue him and that his home of peace would be in the house of the

One who does all that he had written above? He would be a member of Jaweh's household with all of the privileges.

Again the author brings forth the main thought of his discourse, i. e., Jahweh. Immediately after the mention of the name Jahweh, he makes the confession of belief that He is Eternal—to the length of days.

In this final verse we find a re-expression of his profession. This Jahweh will supply him with the needs of this life (6 a) and will also be the climax and stay forever (6 b).

The Minister and the Problem of Guilt

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Guilt serves the same purpose in the processes of mental life as pain does in the physical body. Both serve as a warning concerning the health of a person. Conviction then arising from a conscious guilt should lead to a larger integration of personality and finally be lost in forgiveness from the Christian point of view. For example, Acts 2:37, "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?"

The very fact that this guilt is conscious, is evidence that it is healthy and non-compulsive. An awareness of all the elements that enter into the process that develops guilt leads to voluntary action in repentance instead of an irrational behavior catapulted from the unconscious.

All guilt is originally conscious, but in the development of an individual the prohibitions placed upon the Ego tend to crystallize into unconscious habits of reaction. This guilt clothes itself, either in the deceptive garb of a sense of uneasiness or anxiety, but is hid from and unrecognized by the individual as being guilt. This hidden sense of guilt is kept repressed into the unconscious. Here it cankers and corrodes the spirit of a person at the very center of his personal power. It may have all sorts of pathological effects upon the individual, ranging from slight irritability, depression and somatic complaints to outright psychotic behavior. Freud has done mental hygiene and religion the service of pointing out that guilt—unconscious guilt—is the predominant factor in neuroses, psychoneuroses and psychoses.

What, then, are some of the dynamisms that people both sick and well alike use to keep unconscious guilt from becoming conscious? How do they avoid the painful process of facing and handling their guilts realistically? Repentance is a conscious activity, bringing guilts up from deep in the human heart into the light of reality and out of the darkness of infantile pleasure satisfaction.

Dynamisms are various unconscious devices for the mastering of inner stimuli, that is, for eliminating or reducing tension. They are processes conceived as existing as a result of the activity of the pleasure and reality principles. But the dynamisms which people use are unconscious means of avoiding a recognition of the basic guilts of their hearts. Freud speaks of them as making paths which will ultimately put an end to or avoid pain. Dynamisms are used by both normal individuals and neurotics, only the degree to which they are employed characterizing the two groups.

1. The dynamism of displacement. This is "a process by which one idea may surrender to another the whole volume of its cathexis."[1] It is a dominant characteristic in obsessional neurosis. The sense of compulsion cannot be dispelled, and the only recourse is displacement or exchange.

A very common example of the use of this mechanism is that of a theological student speaking crossly to one's wife while in the midst of a heavy Hebrew assignment. Displacement also brings to mind Leviticus 16:21-22. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sin:; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities into a solitary land: and he shall let go the goat in the wilderness."

2. Symbolism, which according to psychoanalytic usage, is an unconscious process that is built up on association and similarity. One object comes to represent another object through some part, quality, or aspect that the two have in common. The most common use of the dynamism of symbolization is probably in dreams. That is, under the influence of the censor (the Ego's resistance to an unhappy situation) the latent dream-thought is translated into acceptable form. One is reminded of Pharaoh having Joseph brought from the dungeon and saying to him, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst

interpret it" (Genesis 41:15). Joseph in his interpretation drew heavily on the symbolic nature of Pharaoh's dream.

Weiss and English in their discussion of organ language speak of the symbolism of symptoms. "If a patient cannot swallow satisfactorily and no organic cause can be found, it may mean there is something in the life situation of the patient that he cannot swallow."[2]

3. Unconscious phantasy is a dynamism that is rooted in unrelinquished ideas or wishes. That is, the wishes are renounced when it comes to actual gratification, but energy remains attached to them to produce phantasies that continue in a state of repression. The unconscious sense of guilt is closely tied up with this mechanism. Delusions of grandeur afford an excellent example of the working of this dynamism. The individual has an idealized idea of self that is out of proportion to the facts. I think Paul is expressing this idea in II Corinthians 10:5 where he speaks of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

4. Repression is a device employed by the Super-ego to exclude painful and unpleasant material out of consciousness and to prevent motor expression of such material. It includes material that never was conscious as well as conscious material. For example, an individual may handle his instinctual drives by disowning them and refusing to acknowledge them.

The mechanism of repression has probably caused more maladjusted personalities, and sent more people to mental hospitals than any other dynamism employed by the human mind. Psychoanalysts agree that it is the core of psychoanalytic theory and practice, and that all the other elements of the theory can be brought into relation with it.

5. Projection is a defensive process of reacting to the pleasure principle in the Id whereby the Ego projects on the external world wishes and desires which, if allowed to enter into consciousness, would produce pain in the Ego. Menninger states it as follows: "Criticism levelled at others is

often an attack which applies more aptly to ourselves, but which rather than endure, we deflect toward some innocent person or toward some guilty goat who, because it is partly true, will suppose that it had no other motive."[3] Jesus recognizes the dynamism of projection in Matthew 7:1, 3. "Judge not that ye be not judged. . . And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Fosdick says, "In few ways do men more clearly reveal themselves than in their characteristic condemnation of others. Watch anyone's habitual fault-finding and an important indication of his own personal problem is made available. The bully thinks the world is full of bullies; the homosexual perceives homosexuality everywhere; the bad-tempered man is always discovering bad temper in others; the debaucher thinks hardly anybody decent; the liar says that all men are liars."[4]

In the mental hospital projection is most common among paranoid patients who see in others threats of violence that justify what is really their own violent desires.

6. Sublimation is largely an unconscious process in which there is a draining off of some of the libido and a lowering of overtensions. Christian Education has had a great deal to say about this dynamism, and it is a healthy and useful thing when an Id desire can consciously be translated into something that is socially acceptable and distinctively useful. For example, the sexual urge that is denied normal expression is transmuted by some into artistic creativity or in serving a social cause. But a warning is also in order. This sort of thing can become a neurotic compulsion. There are individuals that have sublimated themselves right on into a mental hospital, and never did succeed in consciously facing up to that which actually made sublimation necessary.

7. Rationalism is a mechanism which arises when there is a need for the self to be justified for certain feelings, ideas, or behavior. It is the unconscious part of the Ego evading the recognition of irrational and inconsistent behavior that has arisen out of unconscious urges. In other words the Ego by rationalization is concealing in a disguised form the Id's

refusal to adapt to reality and also the opposition of the Super-ego. Menninger puts it thus, "explaining away plausibly, but inadequately."[5]

Dr. Fosdick has an excellent example of this procedure. "Two lovers fully intending marriage, both students for doctorates in philosophy, decided not to marry until they had secured their degrees, but meantime to allow themselves full marital privilege. They rationalized the procedure so that no conscious sense of wrong-doing troubled their minds. Yet the young woman came perilously near nervous breakdown, was sent by the physician to the minister, and at last was brought reluctantly to see that nothing was the matter with her except her inability to stand clandestine living."[6]

Having noted some of the ways in which people react to the stimulus of guilt, let us proceed to the question of treatment.

> Can'st thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the hidden troubles of the brain
> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart?[7]

The role of the minister carries with it an excellent opportunity for treatment because of his unique relationship to his people as preacher, teacher, and shepherd. But inherent in this role is the possibility of a negative as well as a positive aspect in relation to treatment depending upon the minister's knowledge of human nature. Therefore, the minister should seek to understand his position in the light of an interaction between mental hygiene and religion that is constructive.

Let us consider first the negative aspect of the minister's role in treatment. In this position the minister lines up on the side of the dynamisms of the individual and becomes a displacer, a repressor, a projector, etc. For example, there are always people who are seeking to displace their difficulties to avoid admitting their own responsibility. They may lay the blame on their parents, their childhood environment,

their associates, or even the devil, anything except facing the responsibility in their own autonomy.

Then again, repression may be enhanced by a certain type of condemnatory preaching which causes people to refuse to acknowledge certain instinctual desires. Mental hygiene teaches that the surest way to let instinctual desire be expressed in inappropriate ways is to bottle them up and deny their existence, and that is what will happen when the minister acts as a repressor instead of a giver of insight and evaluation, preaching that the instinctual energies are evil in themselves to be denied, rather than that they are gifts of God to be used as wise stewards.

One other example will suffice to show the danger of the minister's playing a negative role in his treatment—that is, lining up on the side of the dynamism of projection. This dynamism is as old as the story of the Garden of Eden. God charged Adam himself with disobedience for eating the apple, but Adam replied, "The woman whom thou gavest to me, she gave me of the tree, and I did eat." Practically every community has its typical reformer who is trying to clean up the world in the very area where he is not able to clean up himself. Likewise the minister may aid his people in satisfying their guilts by constantly dealing with some outside object rather than dealing with life centered problems.

Turning now to the positive aspect of the minister's role in treatment let us remember that the Super-ego is built up through the process of identification and introjection in a relationship of love.

Christ is the highest object of our spiritual identification on a mature level, the center for the re-integration of personality after the breaking up of old molds of character through the insights of true repentance. This is the psychological aspect of the atonement. We are not redeemed for wholesome Christian blessedness through the compulsive displacement of our guilts upon a theological scapegoat. Nor is genuine righteousness achieved through arbitrary imputation. We discover in Christ the sufficient atonement for our sins when we forsake the false gods of our imperfectly

Book Reviews

Ancient Records and the Bible: A Survey of Archaeological Evidences in their Bearing on the Integrity of the Historical Narratives of the Bible. Part One: The Old Testament. By J. McKee Adams, Ph.D., Professor of Biblical Archaeology, the Southern Baptist Theological Seminary, Louisville, Kentucky. Broadman Press, Nashville, Tennessee. 1946. 356 pages. $3.75.

Dr. Adams, no doubt, planned to produce a second volume, Part Two: The New Testament, as a companion to this volume, Part One: The Old Testament, under the general title *Ancient Records and the Bible.* It is deeply regrettable that his death interrupted his plan. Fortunately, the manuscript of the present volume was practically ready for the printer before his death.

The present work is an extensive survey of the results of scientific excavation and exploration, which are pertinent to the matter of the Old Testament record, and a demonstration of "their bearing on the integrity of the Scriptures in matters of historical detail." The chapter titles indicate the comprehensiveness of the book: I. The Old Testament World; II. The Recovery of Ancient Civilizations; III. Records from Egypt; IV. Records from Mesopotamia; V. Records from Asia Minor; VI. Records from Syria; VII. Records from Palestine; VIII. Early Hebrew Records; IX. Archaeology and Criticism; X. Old Testament Chronology; XI. The Era of the Patriarch Abraham; XII. The Mosaic Age; XIII. The Laws of Moses; XIV. The Settlement in Canaan; XV. The Hebrew Kingdoms; XVI. Dispersion and Restoration. The book encompasses in one volume the accounts, the records, and the evaluation of all discoveries that have a bearing on any matter in the Old Testament. This material had been scattered in numerous books dealing with archaeological discoveries. It is good to have all the pertinent data in one volume.

The author well understood the necessity of a thorough knowledge of the historical background of the Scriptures, as well as other ancient writing, for even an elementary

understanding of the Bible. The historical circumstances of any event is of inestimable value for the proper, the true, understanding of the event. The knowledge of a phenomenon whose relations cannot be ascertained is of no value. A text without a history and purpose is like an isolated life—worthless. The astounding discoveries of the past few years have thrown a flood of light on the historical setting of the Scriptures. The author has skilfully used these discoveries in setting forth more clearly the true meaning of the record in the Scriptures.

A further purpose of the author was to show that the discoveries confirmed the historicity of the Biblical narratives. He writes in the preface (pp. ix, x): "We seek all available evidences bearing on the integrity of the Scriptures, welcoming light from any quarter, and we seek to interpret these evidences in the light of their environment and antecedents. Where no special light is cast on disputed problems, we do not thereby assume the biblical record inaccurate or unreliable. Archaeology is continually unearthing for us substantial corroboration of biblical statements, and its contribution has been to enhance the historical value of the Scriptures on every hand."

The author's passion for and devotion to his subject, coupled with a happy faculty of facility of expresion, made a volume delightful to read. This book is not the dry account of a chronicle but an interestingly lively presentation factually of the lives of ancient people. Herein he exhibits an historical imagination of high order.

The many excellent drawings and photographs throughout the book enhance its value. The Broadman Press did a good job of printing.

All who have a real interest in the Bible will wish to get this book.

W. Hersey Davis.

The Interseminary Series. By various authors. Harper and Brothers, 1946. Set of four volumes, $5.00. Separate volumes, $1.50 each.

Largely in preparation for a national conference of theological students scheduled to meet at Oxford, Ohio, in

June, 1947, this significant series of studies has been published under the general direction of the National Interseminary Committee. The aim of the four volumes is "to outline the character of the contemporary world which challenges the Church; to proclaim afresh the nature of the Gospel and the Church which must meet the challenge; and to set forth the claims which ecumenical Christianity makes upon the various churches as they face their world task."

In producing the volumes, four commissions, each composed of some twenty faculty members from various seminaries in America, met for conference. Each commission outlined one volume, secured writers for the various chapters, and criticized the manuscripts submitted. Thus each volume represents "a combination of group thinking and individual effort." The general outline is a result of group discussion; the specific views presented are those of the individual writers, not necessarily subscribed to by all members of the commission.

In featuring this timely series in this issue, the Book Review Editor has requested four different faculty members to review a volume each. There is a certain unity in the series, yet each volume has its own peculiar message. The four reviews are presented below in order.

The Challenge of Our Culture. Edited by Clarence Tucker Craig. Harper and Brothers, New York, 1946. 205 pages. Price $1.50.

There is intellectual power as well as moral earnestness in American theological education. One evidence of this fact is the Interseminary Series written by able scholars, first rate thinkers in the main stream of contemporary thought, who have looked at Christian history and modern life with open eyes and candid minds.

The authors of the first volume present a searching analysis of the social order with special attention to the parts of our culture which contradict the Christian Gospel and challenge the Christian ethic. Disavowing the assumptions of naturalistic humanism, these essays are based upon the

presuppositions of the Christian faith and carry a disturbing note of warning. They are remarkably free from the bias of secularism, but they are honest and dispassionate studies of the world in which we live.

Following a brief but valuable introduction by the editor, Dr. Clarence Tucker Craig, the first three chapters present a diagnosis of modern civilization from the point of view of an outsider looking in. Dr. Joseph Haroutunian sees "Men Among Machines." He says that the machine, which is neither good nor evil in itself, has been turned into evil by man. As a result, men with machines have become lovers of ease and comfort, lovers of money and power, producers of organizational monsters which intensify the pressures of competing groups in our society. Dr. Elmer J. F. Arndt sees "Rivalries for Power." The state, implementing its ambition with science and nationalism, seeks an expansion of its power. Unless restrained the rivalry for political power leads to total war. In America, where the struggle for economic power is intense, the control of economic power is concentrated in organizations which refuse to assume commensurate moral responsibility. In addition there are rivalries for the control of public opinion and religious rivalries, especially the growing rivalry between Protestantism and Roman Catholicism in the United States and between the Christian faith and the so-called political religions of our time, namely, liberal democracy, communism and fascism. Dr. Buell G. Gallagher writes about "Racism and Color Caste." He interprets race, not primarily as a biological datum, but as a symbol and tool of conflict. He examines the historical roots and the axioms of the system of color caste, and states the challenge of race to Christian morality in American culture.

One of the most illuminating discussions is a chapter on "Personal Tensions in Modern Life" by Dr. Walter M. Horton. He expresses profound insight into the psychological problem of maintaining personal poise and mental health in a disintegrated civilization. He ascribes the basic types of personal trouble in modern life, the main factors that

produce these difficulties, and the social consequences that flow from them.

In a meaty essay on "The Spirit of Our Culture," Dr. Amos N. Wilder describes the disintegration of our civilization—the loss of absolutes, the sterility of the inner life, the rootlessness of modern life — and evaluates the efforts at reintegration.

The last part of the diagnosis is a chapter on "Secularism in the Church," written by Dr. James H. Nichols. He makes explicit the challenge which modern civilization presents to American Protestantism. He outlines "the lost provinces," the areas of life which deny the claims of Christian ethics even in principle; admits the disintegration of Christian discipline; and emphasizes the recovery of the Christian moral conscience by a minority group of prophetic souls in the churches.

Three central ideas run through the whole volume: (1) the end result of our cultural disintegration is the depersonalization of man; (2) in essence the vital issues confronting us today are moral and spiritual issues; and (3) it is time for those of us who profess to be followers of Jesus Christ to rethink our message and mission in the world.

O. T. Binkley.

The Church and Organized Movements. Edited by Randolph Crump Miller. Harper and Brothers, New York. 252 pages. $1.50.

The most important thing to say about this book is that it contains a valuable fund of information presented by masters in many important fields. It analyzes modern groups and movements of almost every sort in order to evaluate the resources or the resistance they offer to Christian efforts. The types of groups treated are: Secular Radicalism, Fascist, Social Welfare Organizations, Fraternities, Organized Education, the Cults. A great deal of hard-to-get information about a great many groups such as the I. W. W.'s, the Townsendites, the Ku Klux Klan, etc., is given and related to general movements and trends, as well as to Christian ideals and objectives.

It is only fair that our readers, some of whom may not like such a fact, be told that this work constitutes Volume II of the new Interseminary Series. If the other volumes are as good as this one they will prove of infinite value to each preacher who reads them, even though he may disagree on many points of proposed action with those who participated in the writing of the series. The price is very reasonable, under present conditions. It would be hard to get four books of as great practical value for a like amount.

S. L. Stealey.

The Gospel, The Church, and The World. Edited by Kenneth Scott Latourette. Harper and Brothers, New York, 1946. 229 pages. $1.50.

This book (Volume III of *The Interseminary Series*) deals, as the title suggests, with the relation of the gospel and the church to the world. The material is accordingly presented in three parts: 1. The Gospel; 2. The Church and the World; 3. The Present Task. There are three chapters in each of the first two parts, and two in the third. The writers are Professors John C. Bennett, John Knox and Paul Scherer of Union Seminary in New York; Professors K. S. Latourette and Richard Niebuhr of Yale; Professor E. E. Homrighausen of Princeton; Professor W. Norman Pittinger of General Theological Seminary and Columbia University; and Dr. L. J. Shafer, of the Board of Foreign Missions of the Reformed Church.

All eight chapters are good and I recommend the book with genuine enthusiasm, but three or four of the chapters are considerably better than average. For example, the treatment of revelation as event is worth more than the price of the book. But the same could be said of the discussion of the church in the frame of history, and the discriminating treatment of the responsibility of the church for society. The reader will readily recognize that one of the obvious objectives of the volume, and the series, is to stimulate ecumenical Christian fellowship, and while he may not agree fully with all the writers he will nevertheless

appreciate the frank and sincere manner in which they present their views. And the frank and sincere reader will rejoice in the contribution of the book to the understanding of our common tasks as Christians and to the increase of efficiency in the accomplishment of those tasks. The discussion of the limitations of the church in facing these tasks in our day (Chapter 6) is both arresting and stimulating. The dilemmas of inclusiveness versus exclusiveness and unity versus freedom, "the lack of distinctive Christian conviction and even of knowledge concerning the content of the Christian faith within the church itself," the existence of racial and class divisions in the church, and the lack of capable and aggressive leadership, are problems to be solved if hindrances in the way of progress in Kingdom service are to be removed.

This is a book to stimulate and guide study and discussion. Christian ministers and teachers, and many alert laymen, but especially seminary students and graduates, will welcome it. They will find it easy to read and very helpful to follow as a guide. A carefully selected reading list is added to each chapter. H. W. Tribble.

Toward World-Wide Christianity. Edited by O. Frederick Nolde. Harper and Brothers, 1946. 263 pages. $1.50.

This fourth volume of the Interseminary Series is fully as important in its treatment of what the ecumenical movement is *not* as in its positive advocacy of that movement. Consider, for example, these statements:

"We need to stop speaking of our divisions as though they were to be traced only to sinfulness. Many of them were the result of a necessary protest against the dominant church. . . . The most complete form of church union, that which involves a single church government, is a good pattern for the union of several existing denominations, but it is an undesirable pattern for the ecumenical Church in the United States or in the world. . . . *Church union in this final form might actually become a threat to Christian unity*" (John C. Bennett, pp. 74, 73).

"In the promotion of the ecumenical movement, should any attempt be made to make that particular conception of order which is associated with the catholic view of the Church the ecclesiastical norm for all Christians, the ecumenical movement can easily be wrecked. . . . The kind of Christian unity which we should strive after is a unity which shall take seriously the sovereign Lordship of Jesus Christ and the sovereign working of the Holy Spirit. Wherever Christ is, there is the Church" (John A. Mackay, pp. 56, 58).

No one should form a final judgment upon the current movement for Christian unity without a careful reading of this book. It is clear, comprehensive, honest and realistic in its description of the past, the present, and the possible future of "World-wide Christianity." Valuable appendices contain significant documents, such as the constitution of the World Council of Churches and the International Missionary Council. Designed to stimulate thought and provoke further discussion of a most important topic, the book is certain to fulfill its purpose well.

H. C. Goerner.

Christian Ethics and Social Policy. By John C. Bennett. New York, Charles Scribner's Sons. 132 pages. Price $2.00.

This volume, which is an expansion of the Richard Lectures at the University of Virginia for 1945, attempts to show how the Christian ethic interlocked with Christian faith may reinvigorate the moral life of the Christian Church and bridge the gap between Christian morality and social policy. The author appreciates the moral imperative in essential Christianity, but he knows how difficult it is to find a straight line from Christian ethics to the concrete problems of contemporary society. He expresses two concerns in these addresses: (1) that the ethical drive of American Protestantism be guided by the insights of Christian theology; and (2) that our choice of public policies be guided by "middle axioms" which are "more concrete than a universal ethical principle and less specific than a program that includes legislation and political strategy."

Professor Bennett describes and evaluates critically four different types of social strategy: (1) the strategy of the Roman Catholic Church based on the two-level theory of the Christian life—an exalted standard for the monastic life and a lower standard for the common man; (2) a strategy of withdrawal from the life of the larger community; (3) a neat identification of Christianity with particular movements and programs; and (4) a double standard for personal and public life—based upon the assumption that there is one standard for the individual Christian and another standard by which social institutions are to be judged.

After a devastating criticism of the four social strategies mentioned above, Dr. Bennett proposes a fifth strategy which "emphasizes the relevance together with the transcendence of the Christian ethic and which takes account of the universality and persistence of sin and the elements of technical autonomy in social policies," enumerates five ways in which this strategy may be made effective, and shows the bearing of this strategy upon the ethical role of the church in modern society.

In my judgment this book deserves the careful study of every minister, and of every Christian layman, who desires to understand the function of the churches in the coming of a more Christian society. O. T. Binkley.

Man, Morals and Society. By J. C. Flugel. New York, International Universities Press, 1945. 328 pages. Price $4.50.

This is a penetrating and extensive study of the relation between ethics and psychology. Assuming that the failures of the past and the problems of the present are partly psychological and moral in nature, and aware of the widespread fear that psychological science will destroy ethical and religious values, the author undertakes to study the possible bearings of the "psychology of moral motives upon the ethical problems" of men in a distracted world. He writes from the point of view of a Professor of Psychology, a Fellow of the British Psychological Society, and, of course, uses the terminology of modern psychology.

The general conclusion of the study is that psychoanalysis has done something to undermine conventional morality, but that it has helped to implement a dynamic morality which makes moral judgments, not only in relation to standards of right and wrong, but also in terms of psychological insight. The author maintains, for example, that the insane should be regarded as ill rather than as vicious, and that they are better treated by medical science than by moral condemnation, and that in many cases of anti-social behavior it is wise — and morally better — to substitute understanding for censure and punishment.

The last chapter is concerned with the problem of war and peace, and this reviewer found the analysis of the psychological appeal of war and of "moral equivalents of war" particularly illuminating.

O. T. Binkley.

Human Destiny. By Lecomte du Nouy. Longmans, Green and Co., New York, 1947. 289 pages. $3.50.

Born in Paris in 1883, educated at the Sorbonne, associated for a number of years with the Rockefeller Institute, for a time head of the Bio-Physics division of the Pasteur Institute, and later director of the "Ecole des Hautes Etudes" at the Sorbonne, the author is an internationally recognized scientist and student of the philosophy of science. The thesis of the book is that the long and involved processes of evolution are phases of the creative work of God. Science alone cannot account for man or explain life. "The aim of science is to foresee, and not, as has often been said, to understand." We should therefore not take 'scientific truth' literally, for "there is no scientific truth in the absolute sense."

In this vein Dr. du Noüy appraises the results of scientific study as they bear upon the larger view of the meaning of human life. Holding that "an explanation of the evolution of life by chance alone is untenable today," and that the hypothesis known as finalism has been "misunderstood and misrepresented by such a large number of well-meaning scientists that, as a theory, it is definitely—and justly—con-

sidered out of date," he advances a teleological hypothesis which he calls 'telefinalism.' This is a very broad concept, so broad as to contemplate "an Evolution of evolutions covering periods of time quite inconceivable to man." For such a view the formula of chance and antichance is wholly inadequate. Nothing short of the Christian idea of God will suffice.

In developing his thesis the author frankly uses the phenomena of reason, conscience, freedom and religious experience as evidences and stages in the unfolding of the purpose of God in the evolutionary processes. With the appearance of conscience the individual becomes more important than the species, and so "any restriction to liberty of conscience is contrary to the great law of evolution, that is, to the divine Will, and represents Evil." Hence we are "now responsible for the progress of evolution," for we are free to coöperate with God.

This is the book that is reviewed in the March 1947 issue of *Reader's Digest* under the caption "God's Newest Witness—a Biologist." There Dr. Robert A. Millikan is quoted as saying that du Noüy "is thoroughly constructive from the standpoint of both science and religion. It is a book of such fundamental grasp and insight as cannot be expected to appear more than once or twice in a century."

The vigorous refutation of philosophical materialism, the persuasive effort to show that all the processes of nature are subordinate to the sovereign purpose of God, the importance attached to the Bible, the stress laid upon Christ and Christian experience, and the pleasing style in which it is written, make this book of unusual importance for alert Christian readers, especially ministers and teachers. We may not agree with every point of interpretation but we should read and discuss this book.

H. W. Tribble.

Man Does Not Stand Alone. By A. Cressy Morrison. Fleming H. Revell, 1944. 107 pages. $1.35.

This is the third edition of a book that has amply demonstrated its worth. It was condensed in *The Reader's Digest*

for December, 1946, which increased its popularity and accentuated the need for additional printings. Written by a scientist (Mr. Morrison is a Past President of the New York Academy of Sciences, fellow of the American Museum of Natural History, and life member of the Royal Institution of Great Britain) the book is nevertheless a popular presentation of the evidences in nature and reason for the existence and reality of God. It is an up-to-date statement of what theology has been calling the cosmological and teleological arguments for the existence of God. The chapters are brief—seventeen in ninety-four pages—and the language is simple, but scientific facts are employed in the argument.

While Christian faith does not subsist on argument, and books of this type will not convert every skeptic, this gripping little volume will nevertheless tend to strengthen faith and clarify insight concerning God's relation to the universe. It is a book to be classed with some of C. S. Lewis' volumes in defending Christianity against humanism and naturalism.

H. W. Tribble.

The Ego and the Mechanisms of Defense. By Anna Freud. International Universities Press. 200 pages. Price $4.00.

Anna Freud is not just the echo of her illustrious father. She is a voice speaking with authority in her own right. Accepting as established the Freudian analysis of personality —the ego, the super-ego, and the id—the writer says: "At the present time we should probably define the task of analysis as follows: to acquire the fullest possible knowledge of all the three institutions of which we believe the psychic personality to be constituted . . . that is to say: in relation to the ego, and to trace the influence of the outside world, the id and the super-ego by which it has been shaped and, in relation to the id, to give an account of the instincts, i. e., of the id-contents, and to follow them through the transformations which they undergo." Psychoanalysis, the author points out, has progressed far beyond the conception that it should confine its investigations exclusively to infantile phantasies carried on into adult life, "imaginary gratifica-

tions, and punishments apprehended in retribution for these." The concern of the psychoanalyst has now come to be the correction of abnormalities and the restoration of the ego to its integrity.

The discussion which follows does not make easy reading for the uninitiated. Technical language may confuse the reader who does not possess a psychoanalytic vocabulary, but if care is taken to interpret the technical phraseology and to grasp the distinctions which are made concerning the "institutions of personality," the analysis becomes increasingly clear with progress toward the final chapter.

The problem posed is, "How can we pass beyond the superficial strata of psychic life?" Analysts in the past have, according to Anna Freud, been too much concerned with the id or unconscious and the censor or super-conscious and not enough with the essential *ego*. Consideration is therefore given to: (1) the ego's defensive operations considered as an object of analysis; (2) the ego's mechanisms of defense; (3) orientation of the processes of defense according to the source of anxiety and danger. There then follow examples of the avoidance of objective pain and danger by means of (1) denial in phantasy; (2) denial in word and act; (3) restriction of the ego; (4) identification with the aggressor; (5) self-effacement through pseudo-altruism. The last section deals with defense motivated by fear of the strength of the sex instinct. This type of defense mechanism is chiefly illustrated by the phenomena of puberty. Sigmund Freud made much of the instinctual fears that arise from the sex drive. Anna Freud does not give this form of libido as much significance, but of course is bound to include it in her discussion of "mechanisms of defense." Very realistically she deals with "the ego and the id at puberty," and attendant anxieties which may become deeply imbedded in the personality pattern.

Defense mechanisms, the author concludes, are essential to the integrity of personality. A defense is proof against attack only if it is built up on the two-fold defense of the ego and the id—the conscious processes and the instinctual

processes. Admitting that the ego has not an entirely free hand in devising the defense mechanisms which it employs, the study reveals in clearer light the magnitude of the ego's achievement.

To what does all this sum up for those who are interested in the correction of abnormalities and the restoration of the ego to its integrity? The author concludes: "The existence of neurotic symptoms in itself indicates that the ego has been overpowered, and every return of repressed impulses, with its sequel in compromise-formation, shows that some plan for defense has miscarried and the ego has suffered a defeat. But the ego is victorious when its defensive measures effect their purpose, i. e., when they enable it to restrict the development of anxiety and 'pain' and so to transform the instincts that, even in difficult circumstances, some measure of gratification is secured, thereby establishing the most harmonious relations possible between the id, the super-ego, and the forces of the outside world."

G. S. Dobbins.

Problems in Religion and Life. A Manual for Pastors With Outlines for the Co-operative Studies of Personal Experience in Social Situations. By Anton T. Boisen. Abingdon-Cokesbury Press, New York, 1946.

The author of this book is the founder of the Clinical Training movement in theological education in America. He writes from the wealth of rich, personal experience of the deepest resources of the Christian faith and from three decades of experience as a mental hospital chaplain.

Dr. Boisen has made available the insights and technique of the clinical approach to pastoral problems in a succinct form. His book will serve as a handbook for men who have had clinical pastoral training as they translate the insights gained in hospitals into the practice of their pastoral work in the larger community. For those who have never had the opportunity for clinical work under supervision it will serve as an initiation into the case-work approach to human problems.

Southern Baptist ministers will find this useable in lay-groups in their churches. Also it will serve as a guide for group study in ministers' conferences. The bibliographical material is of inestimable value to a pastor in his study.

The contents of the book center around such things as the minister as he deals with the maladjusted: the mentally ill, the delinquent, the sexually malcontented, the alcoholic, and the physically ill. General problems of personal counseling, religious education, and conversion are given separate chapters. Each division is discussed with a fine combination of sociological, psychological, and religious insight. The scholarship of the work reflects the author's patient skill. The tone of the work reflects the author's personal concern for acutely needy people.

WAYNE OATES.

Our Inner Conflicts. By Karen Horney, M.D. New York, W. W. Norton, Inc. 167 pages. Price $3.00.

Dr. Horney has become one of the most prolific writers in the field of contemporary psychoanalytical literature. She speaks with the authority of a successful and widely experienced practitioner. Not only so, but she writes with literary skill and force so that her ideas, creative and original, are fascinatingly readable. She does not merely play imaginatively with words and concepts, but seeks to share with the reader insight and techniques which are of value in self-understanding and in understanding and helping others. She sums up her *credo* thus in the introduction: "I believe that man can change and go on changing as long as he lives. And this belief has grown with deeper understanding."

This book has grown out of a study of human relationships, particularly those involving conflicts. In this age when aggressions match the deep need for affection, evidences of neurotic consequences abound. Dr. Horney has developed a theory of neurosis whose dynamic center is a basic conflict between the attitudes of "moving toward," "moving against," and "moving away from" people. Obviously, there are two kinds of conflicts—the conscious and

the unconscious. "A neurotic conflict in all its essential elements is always unconscious. . . The neurotic person engulfed in a conflict is not free to choose. . . He is driven by equally compelling forces in opposite directions, neither of which he wants to follow. Hence a decision in the usual sense is impossible. He is stranded, with no way out." The author sees the basic conflict of the neurotic in the fundamentally contradictory attitudes he has acquired toward other persons. This conflict in time affects the whole personality. These conflicts in human relationships in turn react upon personality to create still greater conflicts, and so the vicious cycle continues. "My contention," the author declares, "is that the conflict born of incompatible attitudes constitutes the core of neurosis and therefore deserves to be called *basic*."

The chapters that follow constitute an intensely interesting description of the processes according to which the individual moves toward people, moves against people, and moves away from people. How and why these trends become neurotic is made understandable, and their results are lifted out into the light—impoverishment of personality, hopelessness, sadism, and the like. The book closes on an optimistic rather than a pessimistic note, with practical suggestions as to how there may be resolution of the neurotic conflicts. The book is a notable contribution to current psychiatric thought.

G. S. Dobbins.

Men, Mind and Power. By David Abrahamsen, M.D. New York, Columbia University Press. 152 pages. Price $2.00.

Dr. Abrahamsen knows from first-hand experience the phenomena on which he bases this "analysis of the mentality of a maladjusted German people and their leaders." He was in the midst of the fighting during the German invasion of Norway. He established a field hospital and rendered valuable service until the end of organized resistance, when he escaped and later came to the United States. Here he has worked as a psychiatrist at the St. Elizabeth Hospital in

Washington, D. C. and the Illinois State Penitentiary and as lecturer in psychiatric criminology at the Psychiatric Institute, Columbia University. He has also served as a psychiatrist at the Menninger Clinic, Bellevue Hospital, and at the Psychiatrict Clinic of the Court of General Sessions. He is now a research associate of the Department of Psychiatry, Columbia University.

One must have in mind the author's background and his present recognition as authority in his field in order fully to appreciate this brief but penetrating analysis of the German spirit, the Nazi mind, the men whose leadership Germany both produced and followed, and the emergence of such men as Quisling and Laval. With a detachment and objectivity characteristic of the true scientific spirit, the author analyzes the conditions which produced Hitler and his leaders and satellites. The analysis of Hitler, his heredity and mentality, and the qualities of personality which gave him his power over the German people, throws a flood of light on the war and its causes. Here is first-hand reporting and interpreting of "mass neurosis" unparalleled in history.

The concluding chapter deals with equal realism with the problem of "remodeling the minds of the Germans." No note of bitterness appears in the discussion of the challenge and the possibility of remaking the German mind. That the job will be a difficult one the author does not deny, but the task is a "challenge to all humanity." "Only a new character can give the Germans a basis for true democracy. . . World peace can be maintained only by mentally healthy nations. . . If we are to include the German nation in any charter of peace, we must declare our good intentions and work by those intentions. We must rise above national interests and look to the good of mankind." Some requirements of such a program of rehabilitation of Germany are then set forth with remarkable clarity and good will. The elementary principles which must guide are "the right of everyone to life, to his freedom, and to the pursuit of happiness. These are principles to which all men must bow if they are to live in an organized society. Let

us dedicate ourselves to our task so that the world, which today we think a bad one, will be made a good one tomorrow." G. S. DOBBINS.

The Distinctive Ideas of the Old Testament. By Norman H. Snaith. Westminster Press, Philadelphia, 1946. 251 pages. $2.75.

Recognizing the value of much work that has been done in the origin and historical development of Old Testament ideas in common with the religious history of neighbor nations, the author feels that the time has come for a frank appraisal of those concepts that are distinctive in the religion of Israel. With clear and discriminating eye he has set himself to that task, and in accomplishing it has given us the best book in Old Testament theology that has been written in several years. He handles the critical material with understanding and poise, taking a midde-of-the-road position that both liberals and conservatives will find worthy of serious and sympathetic consideration.

With clear perspective he outlines a definite path of investigation and then stays within it. The basic idea that is distinctive in the religion of Israel is the holiness of God. It is essentially separation — positive and not negative — in man's relations with God that is the elementary core of this concept. The character of holiness stems from God to whom man must be separated, and so it is in the frame of divine revelation rather than human that it is to be understood. And it is a revelation of a personal relation to Jehovah alone, a relation in which God comes near to man to speak to him, to redeem him, and to possess him. God is transcendent in the sense that he is different from man, but not in the sense that he is remote from him. After a superb chapter on this subject the author shows how the righteousness of God is related to holiness and how both lead to the idea of salvation wrought by God. This, in turn, involves the Covenant-Love of God and the Election-Love of God, and the activity of God as Spirit. Then comes the closing chapter on the presence of these Old Testament ideas in the thought and message of the New Testament.

The treatment throughout the book is based upon thorough word study, and yet the discussion is put in fairly simple language. It is a book of top rank importance for serious students, especially college and seminary graduates. But any discriminating reader will derive from it a clearer understanding of the message and abiding value of the Old Testament. Ministers and Bible teachers generally should get it at once and master it.

H. W. TRIBBLE.

The Devil and God. By William Robinson. Abingdon-Cokesbury, Nashville, 1945. 125 pages. $1.00.

Is the solution of the problem of moral evil to be found in a metaphysical dualism that offers no basis for the final victory of righteousness, or in an optimistic monism that denies the reality of the Devil? The author brings a ringing negative answer to both phases of this age old question. He finds the solution in a frank recognition of the reality of the Devil as a phase of the moral order that was brought into existence through God's creative act and is maintained by divine providence in accordance with the wise and perfect purpose of the God who in Jesus Christ reveals himself to us as redeemer.

Ministers, Bible teachers, and laymen alike will find in this small volume a stimulating and clarifying discussion of the place and importance of the Devil in God's world. While brief, the treatment of Scripture passages is quite helpful. The author's position is in the main sound, and his language is as simple and clear as such material will allow.

H. W. TRIBBLE.

Understanding the Christian Faith. By Georgia Harkness. Abingdon-Cokesbury, New York, 1947. 187 pages. $1.75.

Once more America's "number one woman theologian" has rung the bell. This time it is a statement of the Christian faith for the layman. Feeling that "there are enough Christian laymen in the world to establish 'peace on earth, good will among men' if laymen understood the Christian gospel

and acted upon it," she has set herself the task of giving an interpretation that will promote true understanding and right action. The approach is direct, the treatment is non-technical, the language is simple and friendly, almost chatty in spots. She expresses the hope that "anyone who can read the Saturday Evening Post or the Reader's Digest can read and understand this book if he wants to." Yet it is comprehensive in scope and vigorous in setting forth basic convictions.

In twelve well organized but short chapters (averaging about thirteen pages) she discusses faith, the Bible, the relationship of religion and science, God, Jesus Christ, the death and resurrection of Jesus, man and sin, salvation, prayer and providence, the future life, and the Christian faith in society and meeting the present crisis. For the guidance of those readers whose interest is sufficiently aroused to undertake a more thorough study of Christian doctrines a well selected bibliography covering four and a half pages is added. Dr. Harkness is professor of applied theology at Garrett Biblical Institute. While her book should be recommended to laymen and church workers generally, it will also prove valuable for ministers and teachers.

H. W. Tribble.

Whereon To Stand. By John Gilland Brunini. Harper and Brothers, New York, 1946. 302 pages. $3.00.

Here is the up-to-date substitute for Cardinal Gibbons' *Faith of our Fathers.* The author is a layman, a member of a fine old Vicksburg, Mississippi, family, a former associate editor of *Commonweal,* and a nationally recognized leader among Roman Catholics. His home is now in New York, where he is prominent in civic and church life, having served as executive director of the Temple of Religion during the New York World's Fair. The book is the answer to repeated requests for a statement of Roman Catholic beliefs in language that non-Catholics might readily grasp. It seems to me that Mr. Brunini has succeeded admirably in meeting that need. While not designated for theologians or

ministers, and certainly not for use as reference in scholarly research, it is nonetheless comprehensive in scope and fairly thorough in treatment.

Two samples might be chosen to give the readers of this review a definite idea of the nature of the book. In discussing original sin, the author says that all the descendants of Adam inherit a sinful nature, enter by birth into the state of original sin — that is, all except Mary, "the Mother of God," who was exempted from sin by the special dispensation of the Immaculate Conception and so "was preserved in innocence, supernatural sanctity, and fullness of all grace." Hence her veneration. This will enable evangelical Christian readers to distinguish the dogma of the Immaculate Conception of Mary from the doctrine of the Virgin Birth of Jesus.

In discussing the four marks of the Roman Catholic Church — unity, holiness, catholicity, and apostolicity — the author explains the doctrine of the infallibility of the Pope. He is not personally above error or sin — in fact "Popes not only can commit errors of judgment or sins, but history shows that they have." Hence the Pope must "himself confess to a priest," for "his teachings are entirely independent of how he personally observes them." It is only when he speaks 'ex cathedra' that he is infallible.

So the treatment runs throughout the book. Alert readers will raise many questions that the author does not answer. Inquisitive minds will want to know the ground of Roman Catholic faith, and will not find it except in the authority of the Church. This, of course, is the opposite extreme of the position held by Baptists and many others. And informed Baptists should have little difficulty in answering the book with a convincing reason for their faith. There is value in knowing the positions that differ and the points in which they differ. In that vein the book is to be recommended for careful and critical reading. It is well written and should lead to fruitful discussion.

H. W. Tribble.

The Sermon on the Mount and Its Meaning For Today. By Ernest Trice Thompson. John Knox Press, Richmond, Virginia, 1946. 158 pages. $1.75.

The author is Professor of Church History on the faculty of Union Theological Seminary in Richmond, Virginia. He is a widely and favorably known author. The present volume is easy to read. His is a pleasing style. One is never in doubt as to his meaning. He knows what he wants to say and says it in a clear manner. One may be convinced that the author is mistaken or is in error, but one never is in doubt about his meaning.

The treatment of the historical situation in the first chapter titled "The Historical Background" is very good though brief. "The Four Parties" are well described. The author is good in characterization.

The analysis of the Sermon generally shows insight into the meaning of the message. The three main divisions are: The Citizens of the Kingdom; the Righteousness of the Kingdom; and the Summons to the Kingdom.

The author's purpose may be seen in a statement (probably intended as a preface) made on a page following the Contents: "Many Christians believe that Jesus' teachings, particularly those included in the Sermon on the Mount, present beautiful ideals which cannot possibly be realized in real life; many others think that they have value in ordinary times but should be forgotten until after the present emergency. The writer believes that they present a practicable way of life not only for individuals but also for society, a way to peace and happiness in their world as well as in the world to come, and that they were never more necessary than now."

The author's treatment of the meaning of the Kingdom of God is not as discriminating as it might be. He discusses under six points. Under the first he says, "It (the Kingdom of God) meant the reign of God over the lives of individuals and society in this world as well as in the world to come." What does he mean by "over" in the phrase "over the lives." Is it in the sense of a government *over* the governed? Is it a

rule imposed? Again, he says, "It would come, He taught, through the sowing of the seed in the heart of man," etc. But the author likes the translation, "the Kingdom of God is in the midst of you" (Luke 17:21).

It seems that the author has missed the meaning of "pure in heart," and of the metaphor of "salt" and light."

One feels that in the application of the teachings of the Sermon the author deals too much with international relations, which the Sermon never contemplates.

Despite its shortcomings the book is worth reading and studying.

W. Hersey Davis.

The New Testament — Its Making and Meaning. By Albert E. Barnett. Abingdon-Cokesbury Press, New York, 1946.

Dr. Barnett in this volume has sought to re-create the historical setting of each of the books of the New Testament and thus to recover for the modern reader the message intended for those who were the first recipients of the various writings. This purpose he seeks to accomplish in the discussion of six principal questions about each book: "(1) Who was its author? (2) Who were its original readers? (3) When was it written? (4) Where was it written? (5) What kind of situation occasioned its writing, and what, in view of that situation, did its author intend to accomplish? (6) Finally, in the light of the historically probable answers to these questions, what is the author's message?"

The author's style is highly attractive, for his arguments and conclusions are clearly set forth. One difficulty which he, like other authors of similar volumes, has been compelled to face, is the limitation of space for discussion of the various critical problems. For example, the date of the Epistle to the Galatians hinges largely on the question whether Gal. 2:1-10 corresponds to Acts 11:30 or to Acts 15 (the Jerusalem conference). Only one brief paragraph can be devoted to this matter, too little space, of course, to present the opposing arguments with any degree of completeness.

Even with this necessary limitation, Dr. Barnett's discussion is most stimulating. While he expresses his conclusions candidly, he readily admits that "independent study may lead others to different judgments."

Numerous footnotes referring to the source materials are found throughout the volume. The author expresses the hope that the references "will lead readers to acquaint themselves with the source materials on the basis of which conclusions have been drawn;" but the references and the discussion of them also reflect the diligent study done by Dr. Barnett.

My own views are often in considerable disagreement with those expressed in this volume, particularly with reference to the questions of date and authorship. Dr. Barnett thinks, for example, that the Pastoral Epistles were written a hundred years after Paul died. But the author obviously presents his conclusions as he, in honest search for the truth, interprets the evidence. His book will surely be received as a valued stimulant to the study of the New Testament.

H. E. TURLINGTON.

Barabbas. By Emery Bekessy. Prentice-Hall, Inc., New York, 1946. 324 pages. $2.75.

The contrast between Barabbas' philosophy of life and that set forth by Jesus is basic. A resolution of the conflict by appeasement is out of the question, a synthesis cannot be made. The only way of reconciliation is that of complete surrender of one to the other. That is the underlying thesis of this well-written story. It may be shown in a brief excerpt from near the middle of the book. Barabbas is in the background of the scene of Jesus at the well talking to the Samaritan woman. As he catches bits of the conversation he reflects upon his relation to Jesus. "And now he understood why there could never be any agreement between Jesus of Nazareth and himself. What he, Barabbas, promised the people was the creation by combat and violence of a new Israel on this sacred soil. What he, Jesus of Nazareth, promised was renunciation of a new Israel — renunciation

through patient suffering and humility which would never be rewarded upon this earth."

There are points at which the author departs from generally accepted views of events and persons involved in the New Testament records, but in many places, and in matters of major significance, he is true to the Scriptures and shows discriminating insight. The story holds the reader's interest to the end, and leaves the stimulus to a fresh reading of the Gospels. It is the kind of book that all members of the family and church group will enjoy reading.

H. W. Tribble.

The Corinthian Letters of Paul. By G. Campbell Morgan. Fleming H. Revell Company, New York, 1946. 275 pages.

The various volumes by G. Campbell Morgan are a familiar sight in the pastor's study. Most of them are valuable and stimulating, as, for example, the exposition of *The Parables and Metaphors of Our Lord.* This new work on Paul's letters to the Corinthian Christians is one of the author's best.

The exegesis has been prepared ably. On occasion, the discussion of particular words is indeed superb and inspiring. The brief paragraph discussing "grace" as it is used by Paul in his greeting reflects both the research and the earnest meditation of the author.

Dr. Morgan's outline, though worked out carefully, is of the "thumbnail" variety. This love of brevity is displayed not only in his outline but in his formation of sentences, which are often only four to six words in length. So, writing concerning the Sophists, Dr. Morgan says, "They had failed to find God. They could not find Him. They did not find Him. They found Him never" (page 33). While he achieves clarity and simplicity in this manner, he also repeats himself quite often, and the choppy effect of such a style will not appeal to many readers.

All in all, Dr. Morgan is to be congratulated for offering another valuable volume to the student of the New Testament. This book should join the others by this author which are already in use in the pastor's study.

Henry E. Turlington.

Holy Hours in the Holy Land. By Walter R. Alexander. Wm. B. Eerdmans Company, Grand Rapids, Michigan. 160 pages. $1.50.

This little book is well named, for its title reveals the key to its intended and achieved purpose. Its outline was determined by the course of the author's travels in Palestine during 1934. Equipped with a vivid imagination and with Bible in hand and in heart, the author relives in retrospect the events enacted at each sacred site visited. Delightfully written, this book may become for the reader what the journey was to the author—a spiritual pilgrimage—a devotional experience.

Wm. H. Morton.

The Kingdom Without Frontiers. By Hugh Martin. Friendship Press, New York, 1946. 115 pages. $1.25, cloth; 75 cents, paper.

This little volume comes as a revision of an earlier volume published in Great Britain in 1924 and reissued in 1935. It really is much more than a mere revision. It is practically a new book. It discusses its subject right into the present world conditions and into the present missionary demands. The work is scholarly, comprehensive in general views and carries a passion for world Christianity altogether commendable and valuable. It discusses some of the outstanding features of the Bible, both Old Testament and New Testament, and sets these scriptures in their historical background, unfolds the principle involved, and shows its application to present conditions and needs.

In the judgment of this reviewer the author's basic theory of the Bible is not altogether sound; and the discussion has in it much more of the negative than seems to be desirable in a discussion which requires so much of positive approach. The evolutionary theory of the history of the Hebrews and of the literature of the Old Testament needs radical revision in many respects. This author has not recognized that. That part of his discussion was not revised and needs revision quite as much as some other parts.

The first Chapter presents "The Darkness and the Dawn," dealing with the history up to the time of Amos, when in

accordance with this view the real comprehensiveness of Hebrew prophecy begins. Chapter Two deals with "The Suffering Servant" in a very incisive fashion, but lowers the interpretation of some important passages. For the ordinary reader the statement on page twenty-six that many of the details of the fifty-third chapter of Isaiah are inapplicable to Jesus of Nazareth, is much too strong and would be misleading. Chapter Three deals constructively and essentially correctly with the story of Jonah. Still the author is quite too dogmatic about the character of the book, and is extreme in his picturing of the age in which the story is set. With Chapter Four the author enters upon the real Christian discussion. Chapter Four, "The World Outlook of Jesus" is followed by "The Gospel of the Holy Spirit," and then "The Middle Wall of Partition." The final chapter deals with "The Quest for the City of God."

In all these four chapters dealing with the positive aspects of the Kingdom of God as preached by Jesus and to be proclaimed by his church through the ages, the author has done for the most part a very splendid piece of work. This will help very materially all studious readers to get a concept of the place of the Christian movement and gospel in the life of the world today. It will also help to see the urgent importance of a comprehensive and vigorous projection of the Christian campaign into the world of our own day.

It seems to one who has devoted so much of his life to a study of the Bible and missions, that the author has sometimes failed to introduce important aspects of the Bible teaching, and that he has also sometimes misapplied passages, failing to see the true meaning in the original expression. Still, all in all the book is one which ought to contribute very definitely to missions today in a period of unprecedented opportunity and demand. W. O. Carver.

Medieval Islam. By Gustave E. von Grunebaum. The University of Chicago Press, 1946. 365 pages. $4.00.

This scholarly yet lucid treatment of the Mohammedan faith is a most valuable work. Dr. von Grunebaum, Associate

Professor of Arabic in the University of Chicago, has peculiar qualifications for producing this study. A Ph.D. from the University of Vienna, he has familiarity with numerous German works on Islam which are little known in this country. His mastery of Arabic has enabled him to consult various works of Moslem scholars, as well as the original of the Koran. Nothing in the English language has approximated this volume in its thoroughness, its appreciative understanding of Islam, and its critical appraisal of the religion of the Prophet.

While the book is entitled *Medieval Islam*, von Grunebaum goes back to the life of the founder and traces the development of the faith. He then shows how elements from five different cultures were adapted to the development of the remarkably rich civilization of medieval Islam. Arabian, Jewish, Christian, Greek, and Persian strands are traced in the pattern. The mutual influence of Christianity and Islam upon each other is described with rare objectivity and insight.

As a background volume which will explain what Islam is, how it came to be, and why it is so difficult to convert Moslems to Christianity, this book takes first rank. While no account is given of developments since the sixteenth century, recent history can be understood only in the light of this period of the flowering of Moslem culture.

H. C. Goerner.

A Factual Survey of the Moslem World, With Maps and Statistical Tables. By Samuel M. Zwemer. Fleming H. Revell Co., New York, 1946. 32 pages and glazed paper covers. 75 cents.

A vast store of summarized facts are ranged in tables from which one can get a quick survey of the Mohammedan religion throughout the world from almost any angle; geographical, racial, political, numerical. Both tables and maps help visualize the facts.

Along with this pamphlet Dr. Zwemer sent a copy of an off-print of an article by him in *Theology Today* of April, 1946, in which he discusses "The Allah of Islam and the God

of Jesus Christ." Also he included copies of a pamphlet in which he discusses "The Return of our Lord and World-Wide Evangelism."

All these are available from Bible Truth Depot, New York, 10.

W. O. CARVER.

Judaism. By Rabbi I. Epstein. The Epworth Press, London, 1939. Revised Edition, 1945. 128 pages. 5 shillings.

This small handbook provides in brief compass a surprising amount of information about Judaism as a religion, an ethical system, and a way of life. Written by an authority on rabbinical lore, it gives the Gentile a good look at this faith as it is understood and interpreted by Jews themselves. It was written primarily for Christians to read, and undoubtedly is apologetic in part. Nevertheless, the author is honest in setting forth the distinctive beliefs and practices of Jews even at points which clearly contravene Christian teachings.

The only fault to be found with the study is an inevitable one, especially for a work so small. It does not represent all of Judaism, but the author's view of Judaism. There are many variations, and not every Jew would agree in detail with Epstein's presentation. Yet a more helpful guide to understanding the Jew would be hard to find.

H. C. GOERNER.

Forty Years in the Land of Tomorrow. By Arthur B. Deter, missionary to Brazil, 1901-1940. Broadman Press, Nashville, 1946. 207 pages. $1.75.

Two of the most interesting and effective missionaries of the Southern Baptists in Brazil during the first forty years of this century were Dr. and Mrs. A. B. Deter. They pioneered in many directions, reared a splendid family, all of whom are ornaments to the Christian faith, an honor to their parents, and some of them have been devoted missionaries themselves. Mr. Deter was able to complete the manuscript for this book only just before his home-going a few months ago. Those who knew him will discover in these pages a remark-

ably accurate reflection of the temperament of the man. He was energetic, had a wide-awake mind, always seeing situations, interpreting them in the light of a basic purpose and of the commission under which he was serving.

He had a fine sense of humor, a buoyant spirit, triumphing over all sorts of situations which might have discouraged a less optimistic man. He was a man of profound convictions of the need for his mission in Brazil, had a wholesome, if sometimes a rather cynical, conception of the mistakes, errors and sins of the Roman Church in its occupation of South America through four hundred years.

In this book he is not undertaking to give a consecutive story, either of the missionary work with which he has been connected, or of his own experiences. He has brought together a combination of stories, appeals, successes, disappointments, and challenges to the people of the present generation to take up and carry on the work which has been so marvelously blessed in the first half century of our occupation of Brazil.

Each chapter has in general a central interest of its own, brings together various incidents connected with it, and points lessons which were involved.

Some of the chapter headings will indicate rather clearly what the reader may expect. For example, we begin with "The Heart of Missions." "Some Beginnings" will indicate some of the experiences of a pioneer. While there is a light touch here and there through all the chapters many will find Chapter Four especially interesting: amusing incidents, customs, and superstitions. "Some Hard Battles" will be very revealing to those who have not entered into the depths of the struggles with which a missionary has to fill his life. "Changed Lives" is the caption of another chapter which will be very revealing and encouraging. "The Great Physician," will help many to see the need for, the very dire need for, new concepts of sanitation and medicine, and will show something of what has been done. "A New Method of Evangelization" will be instructive. The final chapter stresses

the fact that the evangelical missions in South America, particularly in Brazil, are "Building A New World."

This is not a run-of-the-mine book, nor is it one which is arranged for easy study. For personal study it will be delightful and can be used most advantageously by a competent teacher for directing a class in the study of Baptist work in Brazil. Here in this "Land of Tomorrow" Southern Baptists have one of their greatest achievements, and most encouraging successes in the carrying of the Gospel into our modern world.

W. O. Carver.

White Man Yellow Man. By Arva C. Floyd. Abingdon-Cokesbury Press, New York, 1946. 207 pages. $1.75.

Here is the volume for a handbook for interested students to acquaint themselves with the interrelations between the Occident and the Orient; between the white man in his world expansion and the yellow man in his reaction to the encroachments and ambitions of the west.

Dr. Floyd has had excellent preparation for this undertaking, has grasped a splendid method of approach to it, and has in condensed form introduced many, if not most, of the essential aspects for an understanding of the present conditions of the world as they are involved a interrelations between East and West. The arrangement is ideal. Part One deals with "The Ebb and Flow." The two chapters present to us first of all "the yellow man imperiling the white man." The second chapter deals with "the white man taking the planet."

Part Two takes up "The Story of the White Man's Conquest." This story is handled in three chapters. First we see "The White Man in China;" then "The White Man's Empires in Eastern Asia." Brief sections are devoted to the various European and American powers in their encroachments upon the various sections of Asia. While brief, these six sections deal with the essential facts. A third chapter shows us "The White Man in Japan."

Part Three portrays "The Yellow Man's Reaction to the White Man." Here again the treatment is geographical: first, the reaction in China; then the reaction in Japan, to which three chapters are devoted. The disproportion of space allotted to Japan is quite understandable in the light of recent history, and of present situations. The final chapter in this Part deals with the reaction in the imperial domains in other parts of the Orient than China and Japan.

Part Four very properly has the heading "And What of Tomorrow?" Here three chapters deal with the future of Japan, of the other empires, and finally of China.

As indicated in the beginning this little volume is condensed and comprehensive. One would not expect to find here all the materials, of course, but he will find a splendid frame-work into which the materials can be put, along with a fine outline of the facts as given in this volume.

W. O. Carver.

Hiroshima. By John Hersey. Alfred A. Knopf, New York, 1946. 118 pages. $1.75.

Every American citizen should set for himself the duty of reading through this grim story. It is not pleasant, but it is good for the soul. Six residents of Hiroshima are followed in detail through the experience of witnessing and surviving the first atomic bomb blast on August 6, 1945. They are very real persons, a clerk, a housewife, a Jesuit missionary, a Methodist pastor, and two doctors, all Japanese except the missionary. The story is true and minutely factual, based upon personal interviews. With amazing realism, John Hersey has recaptured those awful hours immediately following the explosion and has made it possible for his readers to live through that holocaust imaginatively.

No technical description of the power of atomic bombs can bring home to us the meaning of the new and awful age in which we live as well as this human interest story. Get this book; read it; then pray and act upon its powerful lesson!

H. C. Goerner.

The Chinese Church Rides the Storm. By R. Orlando Jolliffe. Friendship Press, New York, 1946. 48 pages. 25 cents.

How the Chinese Christian churches survived the war and brought some triumphs out of tribulation is graphically described by a missionary of the United Church of Canada. Particular attention is given to the development of greater coöperation, especially in the field of Christian literature, which is the author's work. A note of optimism and challenge dominates the survey.

H. C. Goerner.

Faith Triumphant in the Philippines. By E. K. Higdon. Friendship Press, New York, 1946. 48 pages. 25 cents.

This is a timely "on the spot" report from the Philippines as of early in 1946. The secretary of the Philippine Committee of the Foreign Missions' Conference surveys the war damage, the general morale, the immediate needs and future prospects of Protestantism in the new commonwealth. No one interested in mission work in the islands should be without this document.

H. C. Goerner.

Flashes Along the Burma Road. By Harry I. Marshall. Island Press, New York, 1946. 123 pages. Cloth $2.50; paper $1.50.

The reader is in for a delightful surprise when he discovers that the "flashes" referred to are flashes of the Holy Spirit manifesting Himself in powerful reality among the people of Burma. The book relates a series of incidents in which the Spirit of God made His presence felt and worked out His will in difficult situations calling for the miraculous or the near-miraculous for solution. The Holy Spirit is the hero of each chapter. Native pastors, laymen, women and young people among Karen Christians are His instruments.

Written by one who was a missionary of the American Baptist Foreign Mission Society from 1903 to 1942, this book will do two things for its readers: It will give valuable insight into problems faced on a mission field; and it will bring fresh assurance of the reality and power of the Holy Spirit

anywhere in the world that He can find surrendered hearts and willing instruments.

H. C. GOERNER.

Doctors East, Doctors West. An American Physician's Life in China. By Edward H. Hume. W. W. Norton Co., New York, 1946. 278 pages. $3.00.

A third generation missionary, whose grandfather and father were among the most distinguished of all missionaries, Dr. Hume has distinguished his own generation and now at the close of a marvelous career has told the story of his own life and in a manner of rare charm, of great interest, of wide and wholesome impression on every reader. Also a man of originality in thinking, he does not make a conventional approach to his subject but strikes out along lines which are original and fascinating. His culture includes that deepest of all factors in culture, a great human sympathy and understanding of other people.

In this volume he has in a perfectly natural way introduced an account of his own life and some account of the activities of his forebears in the great missionary enterprise. In dealing with the sanitary and physical situations in China, calling for missionary activities from the West, he has broken away from the ordinary method of giving a dark picture of all aspects of Chinese conditions. He has especially avoided ridicule, by which the Chinese are made to appear wholly superstitious and foolish. Rather Dr. Hume has had a keen appreciation of the values in even the primitive medical concepts of Chinese physicians and druggists. He has recognized that they were using their best brains and observation in the interest of relieving human suffering and promoting health. Such an approach during the many years of his own work has enlisted sympathy and helpfulness as between him and the Chinese leaders. Thus he has been enabled to make the largest possible contribution to modern medicine and surgery, and in the use by the Chinese of the new facilities which are coming to them through the impacts of the West.

Dr. Hume combines all the qualities which would be de-

sirable in an author of a book such as this. He has seriousness and humor; he has profound insight and a comprehensive outlook. He has a fascinating English style. No doubt he gave a great deal of thought and attention to his composition, but he did it with such skill that in the outcome he seems to have written *con amore*. People of the highest culture will be charmed by this book and instructed by the information which is here contained; while also the ordinary reader, lacking culture and historical background, will also find here that he is drawn on constantly by a charming spirit who is in entire rapport with any interest of human souls.

The book was written primarily for physicians. Yet the author obviously had in mind all the time the wider interest of the missionary enterprise and the vast audience whom he would love to reach. One cannot wonder that this manuscript was awarded the Norton Medical Prize "to encourage to write a book on medicine and the medical profession for laymen."

As indicated already this is one of the most vital books to come from any press of recent date. Dr. Hume has made extensive use of the wisdom of the sages of China and of the folk lore and attitudes of the Chinese people. The publishers have included a large number of remarkably fine photographic illustrations and have in all respects given the author the advantage of first class publishing.

W. O. Carver.

Sequoya. By Catherine Cate Coblentz. Longmans, Green and Co., New York, 1946. 199 pages. $2.50.

Frank Laubach's recent achievements in teaching illiterates to read have an earlier counterpart in the remarkable work of Sequoya, the Cherokee Indian who invented an alphabet and taught practically his entire tribe to read and write in 1821. Other notable achievements make Sequoya's claim to greatness secure, including the genuine statesmanship with which he arbitrated differences between the United States Government and the Eastern and Western Cherokees.

Mrs. Coblentz has written the thrilling story of Sequoya for young people for the first time. With a rich knowledge of Indian lore, she has succeeded remarkably well in recapturing the probable mood of the man. Her treatment emphasizes the obstacles he had to overcome and the inventive genius which characterized his linguistic accomplishment.

Young people will read this wholesome story with delight. Adults will find its simple artistry engaging and its history authentic.

H. C. Goerner.

Katie of the Canyon. By Una Roberts Lawrence. 71 large pages, illustrated. 50 cents.

Everywhere Preaching the Word. By Josephine R. Medlin. 117 pages. 50 cents.

Tell. By Virginia Wingo. 117 pages. 50 cents.

Shining Like the Stars. By Harold E. Dye. 97 pages. 50 cents. All from the Home Mission Board, Atlanta, 1947.

The graded series of study books on Home Missions for 1947 sets a new standard for freshness and variety. Following the general theme of Evangelism, four interesting books have been published. In the order listed above, they are for use with Primaries, Juniors, Intermediates, and Adults.

Katie of the Canyon is really new in its format, so far as the Home Mission Board's publications are concerned. The large pages, big print, and generous use of illustrative photographs make it a book to be eagerly read and long treasured by Primaries. The story is a true one. It is told with simplicity and charm by Una Roberts Lawrence. We predict a demand for more books like this!

Mrs. Medlin tells Juniors how the Gospel has been taken by foot, on horseback, by boat, by car, by train, and by air to many parts of the world. Miss Wingo's book is striking in its use of very recent events in the lives of real Southern Baptist young people. These adventures in soul-winning happened only yesterday, and are convincing arguments for the last chapter's theme, "You Can Tell It."

Harold E. Dye, who is pastor of Central Baptist Church, Clovis, New Mexico, draws many of his illustrations of suc-

cessful evangelism from personalities among the Indians and Spanish-Americans of his state. These are mingled with others from history and from the Bible to create the impression that soul-winning today is the same glorious opportunity it was in the time of Jesus.

H. C. GOERNER.

Zuni Also Prays. By C. Kuipers. Christain Reformed Board of Missions, 1946. Available from Wm. B. Eerdmans Co., Grand Rapids. 157 pages. Cloth, $1.50.

While this book is primarily a description of mission work done among the Zuni Indians of New Mexico by the Christian Reformed Church, it is much more than that. The author has made a study of the religious beliefs and tribal customs of these pueblo-dwellers, in an effort to understand why it is so difficult to win them to the Christian faith. He has drawn upon numerous anthropological studies as well as his own observations. The result is a very discerning work which will throw light upon problems of evangelizing other tribes as well as the Zunis.

The book is illustrated with numerous photographs. A bibliography lists the chief reference works on the Indians of New Mexico.

H. C. GOERNER.

A Negro's Faith In America. By Spencer Logan. New York, the Macmillan Company, 1946. 88 pages. Price $1.75.

This book is an affirmation of faith in the American people and in American democracy by a Negro citizen who has had wide experience as a civilian and as a soldier. He states clearly what he thinks about the problems and opportunities confronting him and other members of his race, the type of leadership the Negroes in this nation have had, and the changes which need to be made in Negro-white relations in the United States. The mood in which he writes and the conclusion which he reaches are suggested by these words, "I have tried to face without shame the things we Negroes must do to prepare ourselves for a better postwar

world. I have not hesitated also to say that the white race in America must arouse its sleeping conscience and stretch forth willing hands to grasp what may be its last opportunity to create a better world for all of us, regardless of race or creed." O. T. BINKLEY.

The Bill of Social Rights. By George Gurvitch. New York, International Universities Press, 1946. 152 pages. Price $2.00.

This volume is based upon the assumption that social planning is possible, indeed imperative, in democratic society, and that a Bill of Social Rights is compatible with the thread of liberty which runs through democratic controls. The author undertakes to clarify the concept of social rights and to draft a Bill of Social Rights for workers and consumers.

O. T. BINKLEY.

The Good Crop. By Elizabeth H. Emerson. New York: Longmans, Green and Company, Incorporated, 1946. 297 pages. $2.50.

This novel is the story of William Rees, his wife Rebecca, their eleven children, and their life in a Quaker community in Eastern Illinois. Divided into three section: First the Blade, Then the Ear, Then the Full Corn in the Ear, the book fairly exudes the plainness, simplicity, and honesty that characterize the religious sect called Quakers. The quaintness of speech is striking; and the author, though recording the acts of many pioneering characters, does succeed in making the daily life of the people appear plausible.

The book is well worth obtaining simply to enjoy the subtly excruciating account of the visit back home of the local preacher who made good—Levi, son of William and Rebecca. Devout Quaker that he was, Levi knew a preacher's opportunity when he saw one. The book is rich in similar "folksy" episodes. CHARLES A. MCGLON.

John of America. By Loring Mackaye. Longmans, Green and Company, New York, 1947. 245 pages. $2.50.

If you like novels with historical setting, this is a book for you. A credible plot unfolded in delightful English brings young John Barebody from the witch-crazed village of

Weygate, England, to the new settlement of New Kent County in Virginia on a ship served by John Washington, great grandfather of George, as first mate. The year is 1659. All the scenes and action are from the periods of late Cromwellian and early Restoration England. The contest between Puritan and Cavalier, the witch-burning hysteria, village life in the old country and pioneer hardships in the new, the indentured servant system, the cruel dealings of greedy sea captains, the social gulf between gentlemen and common men—all are worked into the story naturally and in authentic colors. This is the kind of light reading from which old and young may derive pleasure and instruction.

S. L. Stealey.

The True Woodrow Wilson. By Harold Garnet Black. Fleming H. Revell Co., 1946. 260 pages and index. $3.00.

Dr. Black is to be thanked for giving us a readable, scholarly, objective, sympathetic account of the whole life of our great President during World War I. From the opening chapter on "Ancestry and Early Years" on through to "The Sunset of Life" the most pertinent facts of Wilson's life are presented along with evaluations by informed contemporaries and quotations from Wilson himself, but with the author's opinion withheld in order that the reader may make his own estimate. The many facets of Wilson's nature are turned in order that each may reflect its own colors; the stern Presbyterian, the lover of democracy, the unforgiving enemy, the man of simple faith, the student and scholar, each of these, and many other "men within the man" take turns at expression. Intimate revelations of his home life, Princeton University victories and defeats, contacts with prominent contemporaries around the world, add interest for the reader. The total impression was well worded by Colonel House when he read an early draft by Dr. Black: "No life of Wilson yet written has pleased me more. Your estimate of the man will be accepted and will place him on a higher pedestal than that of those who write with more fulsome praise of him."

S. L. Stealey.

Beacon Lights of Grace (Twelve Biographical Vignettes). By Richard Ellsworth Day. Eerdmans, Grand Rapids. 166 pages. $2.50.

The title is especially accurate as a description of the contents. Richard E. Day, author of *The Shadow of the Broad Brim* (Spurgeon), *Bush Aglow* (Moody), and other popular biographies, here gives us twelve "thumb nail" sketches—vignettes, each of which brings out the marvelous workings of divine grace in a striking Christian personality. And the writer succeeds in his purpose of presenting each story so that grace is revealed as a beautiful and attractive guiding light for the life of the reader. The subjects of the sketches are Amos of Tekoa, Bernard of Clairvaux, John Hambleton (an English actor), Col. James Gardiner, Henry Moorhouse, George Herbert (seventeenth century rector), Francis Asbury, William Carey, Christmas Evans, James Lackington (London bookseller), Dwight L. Moody, John Pounds (another shoemaker). One feels like shouting and weeping alternately as a work of grace crowns the trials and sorrows in each. In spite of a style which is occasionally too, too stylish, author Day comes as near to catching God's mysterious ways in words as one has any right to expect. The book abounds in preaching material and is rich in inspiring facts which young people should know. I like everything except the price. S. L. Stealey.

Successful Letters for Churches. By Stewart Harral. New York-Nashville: Abingdon-Cokesbury Press, 250 pages. Price $2.00.

The writing of result-getting letters is an art with which most ministers have little familiarity and skill. Yet any minister could greatly increase his effectiveness and the fruitfulness of his church's services if he made regular and skillful use of this medium of communication and inspiration.

The author of this useful book on successful letter writing for churches is well equipped for his task. He is director of press relations and associate professor of journalism at the University of Oklahoma. He has had wide experience as a practical newspaper man. Other of his books in this field have been reviewed from time to time.

The first part of the book deals with the art of letter writing. The reviewer knows from long and painful experience that relatively few seminary students know how to write acceptable letters in the beginning of their ministry and that almost as few ever develop proficiency in this art. The introductory discussion of technique by Mr. Harral is followed by chapter after chapter of examples of letters for "salesmanship" purposes, of letters intended to promote stewardship-giving, of letters that will aid in the collection of money, of letters that make cordial contacts, of letters that pour oil on troubled waters, of letters that build loyalty, of letters of the "purely personal" variety, of letters in the interest of civic and denominational causes, etc. There is scarcely a type of letter which the minister is called upon to write which is not represented by an example, sometimes illustrating how it should not be written and then indicating how it might have been written more effectively.

This is a book which should be on every minister's desk.

G. S. Dobbins.

The Modern Parent and the Teaching Church. By Wesner Fallaw. The Macmillan Company, New York, 1946. 238 pages. $2.50.

Here is a book that has long been needed. Here is an emphasis in religious education that is long over-due. The author rightly asserts that the church and the church school alone cannot religiously educate the children of a given community. He contends that the time has come for the church to take the lead in placing back in the home the primary repsonsibility for religious instruction. Too long the church has said to parents, "Send us your children and we will teach them religion." And parents have been only too willing to shift this important responsibility to the church, with the result that there is little or no religious instruction in the homes of today.

Dr. Fallaw, who is head of the Department of Religious Education at Andover-Newton Theological School, contends that the time has come for the church to lead the home to re-accept its God-given responsibility of teaching religion in

the home. Now the church must say to parents, "We will help you all we can as you seek to educate your children religiously." The author recognizes that there are those who will say that modern parents are not qualified to give this instruction in the home. So he says that perhaps the first task of the church is to provide proper classes in the church to help train parents so that increasingly they will be qualified to give the proper religious teaching in the home. Dr. Fallaw gives some definite and practical plans as to how this might be accomplished.

One may not agree with everything the author says, but he will find this to be one of the most stimulating and suggestive books he has read in a long time. Every pastor, educational director, Sunday school teacher, and certainly every parent ought to give this book careful study.

FINDLEY EDGE.

Christian Faith and My Job. By Alexander Miller. Association Press, New York, 1946. 60 pages. Price $1.00.

This is a Haddam House Book, the first product of a new publishing project in the field of religious literature for youth. Haddam House, which carries forward the purpose that led to the creation of the Hazen Books on Religion, begins with the publication of several small volumes written to the live interests and religious needs of thoughtful youth.

This book attempts to relate Christian faith and morality to the problem of personal conduct in an industrialized society.

The author believes that the claim of Christ is valid over the whole of life and that the Christian faith should control all of our decisions, including our economic decisions, our political decisions, and our choice of a home and a mate and a job. He knows how difficult it is for a man to make a living in a competitive society and keep a consistent Christian course. He has something specific and important to say about the responsibility of the Christian worker to choose the job, to do the job, to criticize the job, to join Christian fellow-

ship for study and worship, and to help change society in the direction of Christian goals.

Young people who think, and who desire to live by Christian motives, will read this book and discuss it.

O. T. Binkley.

Enlisting and Developing Church Leaders. By Paul W. Milhouse. The Warner Press, Anderson, Ind. 103 pages.

Anyone who has had any experience at all in church work recognizes that one of the basic problems that hinder the effective and efficient functioning of a church is the problem of leadership. The problem is two-fold. On the one hand there is difficulty in enlisting sufficient leaders to care for the numerous places of responsibility. On the other hand there is need for training better the prospective leaders as well as the leaders who are now serving.

So one reads eagerly any book that deals with this problem. However, it must be admitted that this book leaves us disappointed as it sheds little new light on the answer to our problem. The material in it is good, but it is simply a repetition of much that is already common knowledge.

Findley Edge.

The Layman Looks at the Minister. By Murray H. Leiffer. New York-Nashville: Abingdon-Cokesbury Press. 160 pages. $1.50.

The title of this book does not adequately represent its value. The average minister, looking at the title, would no doubt be inclined to exclaim, "Oh, pshaw! Laymen have been looking at ministers a long time, and most of them see what they want to see. One more essay on the subject would seem to add little of value."

But this look of the layman at the minister is different. A questionnaire was carefully prepared by Dr. Leiffer and mailed to all the district and associate district lay leaders of the five hundred sixty-four districts of the Methodist Church within the United States. The questionnaire form was broken down into detailed questions concerning more than seventy "traits in ministers" which the laymen were called on to evaluate as acceptable or unacceptable. The

questions gathered around the following matters: (1) the minister's conception of his task; (2) the minister as preacher; (3) the minister as pastor; (4) the minister as administrator; (5) the minister and community responsibility; (6) the minister and social issues; (7) the minister as a man; (8) the kind of minister the laymen want. A rating device on a sliding scale was used, all the way from "very much desired" to "this would disqualify." The results as organized and interpreted are both gratifying and humbling, both disturbing and illuminating. The minister who reads thoughtfully the results of these studies will doubtless find himself taking inventory and determining to be a better representative of Jesus Christ and his church to the laymen.

G. S. Dobbins.

A Minister's Obstacles. By Ralph G. Turnbull. Fleming H. Revell and Company, New York. 159 pages. $1.50.

Every minister would do well to face frankly, at least once a year, the temptations that are peculiar to his high calling. In this volume the author gives a constructive treatment of the common dangers that beset the man of God. It is not profound, but it is genuinely provocative and intensely practical, dealing with such matters as professionalism, laziness, the love of money, jealousy, pride, and the perils of special privileges.

The author is a native of Scotland. He received his training at Edinburgh University and Princeton Seminary. He gives many instances of well-known preachers who became profitable servants of the Lord by subjecting themselves to constant self-examination and self-discipline. No one can read this book without coming to a new sense of the abiding truth that eternal vigilance is the price of effective service in the work of the kingdom. Hugh Peterson.

Church Posters and Publicity. By Homer L. Seay. The Wartburg Press, Columbus, Ohio, 1946. 79 pages. $3.00.

"It pays to advertise!" This axiom is well known and carefully heeded by successful business enterprises. Cer-

tainly this axiom must not be altogether neglected by those who are engaged in Christian work. Of course the church will not follow the advertising pattern followed by those engaged in business, but religious leaders are becoming increasingly aware of the values that will follow the skilful use of intelligent church publicity.

This book was written to help meet the growing demand for practical help and suggestions in this phase of church work. The author has had many years' experience as publicity director of some of the nation's large industrial organizations. Yet his suggestions are given in a simple manner so that even a novice would be able to follow them. He explains carefully and simply the art of lettering, the psychology of color, making novelty posters, how to do spatter work, as well as other topics of similar nature. Thirty-two pages of illustrated charts are given that are exceedingly helpful.

This book ought to be in every church library to be used for reference by those in the church who are constantly being called upon to make posters. This book would also be helpful as a guide for those who are interested in art work as they seek to improve this valuable talent.

FINDLEY EDGE.

Broadman Comments—1947. By W. R. White. Broadman Press, Nashville, Tenn. 1946. 435 pages. $1.50.

This is another good help for those Sunday school teachers who are charged with the responsibility of guiding growing individuals into the path of God. This book is an exposition of the Uniform Lesson Series for 1947.

The author is widely known for his deep devotion to the Bible and for his loyalty to the Baptist cause. He writes as one who is thoroughly acquainted with the Southern Baptist viewpoint.

The text of the Scripture is given at the beginning of each lesson. The writer then gives the essential message of the text in his own words. Often this "digest of the Scripture" throws light on much that otherwise might remain obscure in the mind of the teacher. Special notes are given for the

particularly difficult words or phrases. One could wish that the writer had more space available in order that he might go into much greater detail in dealing with these special notes. This is followed by a brief interpretation of the lesson.

The study of these lessons is not merely academic or theoretical. With each lesson practical applications to life experiences are given. These will prove very suggestive to alert teachers. One or more illustrations are included in each lesson. Teachers will find this an excellent help.

FINDLEY EDGE.

Points For Emphasis. By Hight C. Moore. Nashville: Broadman Press, 1946. 192 pages. 50 cents.

This is a vest pocket commentary on the Uniform Lesson Series for 1947. The writer, Dr. Hight C. Moore, has been a leader in Southern Baptist life and work for many years. Thousands of people are acquainted with his concise yet striking exposition of the scripture in this small book. His outlines are clear and to the point. For people living in a busy world this vest pocket edition was especially written. Carry it in your pocket or purse. Read it on the bus or train. It will stimulate you.

FINDLEY EDGE.

The New Training for Effective Speech. By Robert T. Oliver, Rupert L. Cortright and Cyril F. Hager. The Dryden Press, New York. xx and 414 pages.

With a realization of the fact that preachers are on the look-out for practical, current, and reliable aids and information on "the speech of preaching," an effort is here made to present three helpful and most recent works. The joint authors of this book are a group of men well-known in their field, holding positions in the Department of Rhetoric and Public Address of Syracuse University and of Wayne University. *The New Training for Effective Speech,* though designed as a textbook for the collegiate level, has something of value for the profesisonal speaker in that its "emphasis throughout is upon *what to do* and *how* to do it. At the same

time the authors have sought at every stage to help [one] understand *why* he is advised to follow certain procedures. They have aimed to give him a sound guiding philosophy by means of which he can deepen, expand, and continue his own training in communicative speech."

Speech is here presented as a tool to be used in the service of all areas of present-day society. It would be a challenging exercise, therefore, for one to lay on his study table this book beside an acceptable treatise on homiletics and allow the one to supplement the other in a complete and well-rounded picture of the preacher at work in his pulpit, performing thoroughly and effectively that tremendous task His Lord has given him to do: preach the Word.

CHARLES A. MCGLON.

You and Your Speeches. By E. C. Buehler, Lawrence, Kansas. The Allen Press, 1947. 200 pages.

Here is a handbook, by the Professor of Speech and Drama at the University of Kansas, in which the basic theories and guiding principles of speech-making are organized and simplified for a decidedly practical rather than a scholarly approach. It has value, then, for the speaker, who would be willing to "read while he ran" rather than to mull over a detailed presentation of the logical, psychological, and scientific bases of public speaking.

Briefly the author seeks to build within his reader the "right mental attitude," after which he presents, as the core of his book, a discussion of seven basic problems of speech: (1) The Self; (2) What to Talk About and How to Prepare; (3) How to Plan and Organize Your Talk; (4) Supporting and Developing an Idea; (5) Words, Words, Words; (6) Delivery—Platform Appearance, Voice and Action; and (7) Audience Response and Control. There follows in Part Two of the discussion, materials treating of Personal Mannerisms; Pronunciation; Your Voice in Everyday Life; The Five Aims of the Speaker; Toastmastering and After-Dinner Speaking; Occasions for Short Speeches; Microphone Speaking; Interviews, Conference Room Speaking, Discussion; How to Or-

ganize and Conduct a Meeting; along with an Appendix containing suggested practice materials.

The most desirable characteristics of this handbook appear to be that it is for the most part, "sound" in its presentation of speech principles; it seeks to touch on all of the important topics in speech making; and it is brief.

CHARLES A. MCGLON.

Effective Radio Speaking. By Hoffman and Rogers. McGraw-Hill Book Company Inc., New York. 241 pages. $2.75.

No one questions the value of radio preaching. The number of radio stations is being increased and both new and old stations are seeking religious programs which will match the commercial programs in appeal to the public. These religious programs are no longer produced haphazardly; they must "click".

This means that a radio preacher must have a special technique. This book describes this technique in a simple manner. True, it is not concerned with preaching, but preachers can increase their radio preaching power by a study of how our best announcers and commentators prepare their scripts and then approach the microphone. The book will help you improve your radio voice and personality, overcome "mike fright" and give you ideas as to how to prepare your message. Every radio preacher should read it.

INMAN JOHNSON.

Your Speaking Voice (Revised Edition). By Harrison M. Karr, Glendale, California, Griffin-Patterson Company, 1946. 346 pages. $3.00.

Dr. Karr, of the University of California, has gathered much new practice material and has almost completely rewritten the technical discussions of his earlier edition of *Your Speaking Voice.* Not the least interesting portions are now made up of letters from forty-three men and women successful in all phases of public speaking, in which these performers set forth their favorite exercises and procedures in keeping their vocal apparatus in first-class working order.

Nobody without the highest native endowments in voice ever achieved superior voice production without the continuous exertion of purposeful effort. Therefore, Dr. Karr's chapters on Voice and Personality; How the Voice Box Works; Training for Good Voice Quality; Controlled Breathing; Basic Principles of Sound, Resonance, Thought and Mental Imagery in Relation to Voice; Emotion and Poise; Getting Vocal Variety; Rate of Speaking; Pitch, Force, Rhythm; Articulation and Enunciation; Pronunciation; Voice in Radio Speaking; and Reading Aloud will help the serious-minded preacher who wants really to work for producing and keeping in ship-shape order the most important parts of the physical means he has by which to deliver from the pulpit God's message of salvation to mankind.

CHARLES A. MCGLON.

A Pronouncing Dictionary of American English. By John Samuel Kenyon and Thomas Albert Knott. G. and C. Merriam Company, Springfield, Massachusetts, 1944. lii and 484 pages. $3.00.

The more students of the English language become familiar with the science of phonetics as an aid to diction, the more will the need for Kenyon and Knott's *Dictionary* be seen. The purpose of mentioning the book here is to emphasize its value in setting forth the three recognized types of English spoken in America (Southern, Eastern, and General American) and the good common sense used by the authors in presenting a composite of acceptable colloquial English for the use of everybody.

Whereas the type of speech recommended by Webster's *New International Dictionary, Second Edition,* is formal, this *Dictionary* limits itself to the "everyday unconscious speech of cultivated people—of those in every community who carry on the affairs and set the social and educational standards of those communities." (Certainly ministers of the gospel—Baptist ministers—should have a place in this vital field of communicative endeavor!) It should be remembered, however, that this work (1) gives only the pronunciation (sound, accent, and sectional designation) of words, and that

(2) the pronunciation is designated by symbols of the International Phonetics Alphabet. For those who are unfamiliar with these symbols, the authors have a comprehensive "Introduction," in which the Alphabet as employed in the transcriptions within the body proper of the book are identified. For the student who has studied the science of sound transcription, the material presented serves as a satisfactory review, both of symbols and of regional variations in pronunciation.

In the future, as ministerial students both inside and outside the Seminary give increased attention to this area of speech science, guides like *A Pronouncing Dictionary of American English* will find their rightful places on the desk within each minister's study.

CHARLES A. MCGLON.

Audio-Visual Paths to Learning. By Walter A. Wittich and John G. Fowlkes. Harper and Brothers, New York, 1946. 135 pages. $2.00.

More and more churches are beginning to use audio-visual aids as an effective means of teaching religion. The value of audio-visual aids has already been demonstrated through experience as well as through numerous scientific experiments. The writers of this book assume the value of the visual aid. Their experiments go one step farther in asking the question, "What is the most effective way of using audio-visual aids?"

Working with three controlled groups in the fourth, fifth and sixth grades, three techniques were used in showing twenty-seven films to determine which resulted in the greatest acquisition of factual knowledge and social understanding. The first teaching method asked a class to view a sound film after the group had been prepared for its presentation only in the course of casual and unorganized classroom work. A test was then given. The second method prepared the group for the viewing of the film by giving a proper introduction, by studying difficult words and phrases, and by studying questions which guided the students toward large areas of information presented in the film. They then viewed

the film and took a test. The third method included all the steps in the second method. In addition, twenty-four hours later, they had a discussion of the film, saw the film a second time, and took a test.

The experiment showed fifty per cent gain in method two over method one. It also showed fifty per cent gain in method three over method two and 100 per cent gain in method three over method one.

This experiment is indeed revealing. All recognize the value of audio-visual aids. But here is a scientific study that seems to prove that there are mediocre, good, and better ways of using these visual aids. Every person who is interested in these new methods of teaching ought to study this book to find suggestions for the most effective use of audio-visual aids. FINDLEY EDGE.

The Anatomy of Drama. By Alan Reynolds Thompson. University of California Press, Berkely and Los Angeles, Second Edition, 1946. xxvi and 420 pages. $3.75.

"This is a book about the drama, not about morals or religion. If the evidence we have offered has been sound, great plays are fundamentally concerned with morality and religion, and tragedy has a message directly applicable to the present crisis of civilization." Thus Mr. Thompson asserts one truth to be found among many in his treatise on Dramatic Criticism, a work which should prove interesting and stimulating to a reader desirous of rounding out or bringing up to date his acquaintanceship with one very important type of literature: the drama. "The drama is not just a 'script,' but, at its best, literature. It is always, whether good or bad, a message to society and an influence upon civilization. Its potential influence is enormous. What it will actually do depends on all who work with it."

Perhaps not to "work with" drama, but to glean from the various chapters of this book the assistance they need in cultivating their sound, critical judgments, pastors can achieve a basis from which to see the place of drama in the church—a convenient vehicle for carrying the Christian

message to many who might not otherwise receive it. (If this assumption appears far-fetched, witness the success with which one organized religious hierarchy centuries old has recently "invaded" the American fields of radio drama, the movies, and the professional theatre, each presentation so blatantly wearing the paraphernalia of the organization.) The three questions every critic asks about any art-product, whether it be poetry, or preaching, or what not, Mr. Thompson has applied as tests for most of the better-known plays of dramatic literature: (1) What did the author set out to do? (2) Did he succeed in doing it? and (3) Was it worth doing?

On the other hand, no apology is needed for recommending a volume of this kind purely on its own merits. The approach of the author is such that both critical judgment and cultural background ought to be strengthened in the perusal of his work. Two excerpts illustrate this: "(1) . . . it is religion that ultimately informs the dramatist's work as well as other men's, and gives it whatever significance it has—to understand Ibsen, for example, it is of the first importance to understand Ibsen's Protestant background. . ." and (2) Ibsen's "characters will; they put up a fight. And they fight for their souls, whereas too often the characters of contemporary dramatists merely scramble to satisfy their biological impulses. He can still teach them more important lessons than tricks of exposition or symbolism, and the chief ones are that the exercise of will is the essence of great drama, and that men become human by 'loving unselfishly'." Any student of literature will find something of interest in this volume.

CHARLES A. MCGLON.

Great Songs of the Gospel. Compiled by Al Smith. Moody Press, Chicago. $20.00 per hundred.

The Moody Press presented this little book to begin its fifty-first year of gospel buplishing. It contains one hundred thirty-five hymns and gospel songs, the majority of which are well known. It is a very serviceable book for the small church and evangelistic campaigns.

R. INMAN JOHNSON.

Dramatized Stories of Hymns and Hymn Writers. By Ernest K. Emurian. W. A. Wilde Company, Boston, 1941. 304 pages. $2.00.

Here is a collection of sixteen plays, some intensely dramatic, some rather like connected episodes, all based upon well-known hymns, and all royalty-free. The time required for presentation varies from thirty minutes to an hour, and the staging requirements on all are kept to a minimum. Most of the scripts allow for close coöperation between choir and dramatic groups in their production. These groups would need to secure the volume and then choose for presentation the plays best suited for each local situation.

CHARLES A. MCGLON.

The Leathernecks Come Through. By W. Wyeth Willard. Fleming H. Revell Co., New York, 1944. 244 pages. $2.50.

This is one of the best books on the ministry of the chaplains in the recent war. Every paragraph has the breath of first hand experience. The author, an attractive person and courageous servant of God and country, was attached to a unit of Marines through some of the bitterest fighting of the war in the Southwest Pacific area, particularly on Tulagi, Guadalcanal, and Tarawa. He tells of the hopes and disappointments, the loves and heartaches, the illness of body and mind, the sufferings of the wounded and dying, and the decisions for Christ that made up the total pattern of his ministry. It is a record to be treasured, a book to be read and reread, a ministry to be remembered in genuine gratitude.

H. W. TRIBBLE.

Not My Will. By Francena A. Arnold. Moody Press. 334 pages. $2.50.

There are all too few recent novels that have as their main purpose the application of the essential truths of the Christian message to the everyday experiences of real life. The story of Eleanor Stewart, who found herself facing the choice between a selfish life of luxury and a life of sacrificial devotion to Christ, has an engaging plot that is well sustained

throughout. It is a story that will afford a profitable hour or two of reading for the devout Christian, but which will probably appear a little overdone to the less devout. It can be recommended especially for young women of genuine consecration.

HUGH PETERSON.

Rendezvous With Eternity. By Howard Lincoln Stimmel. Abingdon-Cokesbury, New York, 1947. 123 pages. $1.00.

Small enough to slip into your pocket, but with good print on good paper, this volume of little more than one hundred pages presents in a very attractive manner the doctrine of immortality. Pleading that human personality is too precious to be cast aside at death, that immortal life is life complete, that faith in the life that does not end at death makes life before death more meaningful, and that the resurrection of Jesus is the guarantee of that full life, the author seeks to bring comfort to all who mourn and courage to all who dare to live in the context of God's will in Christ.

H. W. TRIBBLE.

Henry Wheeler Robinson: A Memoir. By Ernest A. Payne. Nisbet, London, 1946. Twelve shillings, six pence.

Many ministers have read one or more of the books written by Wheeler Robinson. He has usually been regarded as one of the foremost Old Testament scholars of Great Britain. Not all, however, have known that he wrote important works on Christian theology and on Baptist principles and history. We are indebted to Ernest A. Payne, senior tutor in Regent's Park College, Oxford for a very good account of the life of Dr. Robinson as scholar, teacher, and head of a theological school. Mr. Payne, who has written several excellent books on other subjects recently, is well qualified to write this memoir. He knew Dr. Robinson well, having served under him for some time in Regent's Park.

Dr. Robinson was born in 1872. He studied in London, Edinburgh, and Oxford. He served a few years as pastor in Pitlochry, Perthshire, Scotland. He was later a pastor in

Coventry. His sermons were of the finest expository type. In 1906 he became a teacher in Rawdon Theological College where he remained until shortly before the outbreak of the first World War. So few students came to Rawdon during the war that Dr. Robinson entered the pastorate once more. In 1920 he was called to the principalship of his Alma Mater, Regent's Park, which was then in London. It was not long before he felt that this college should be in Oxford. Just before the outbreak of the last World War he saw the school established in fine new buildings in Oxford. All of this and much more is recounted in Mr. Payne's biography. In addition, the volume contains seven unpublished lectures by Principal Robinson.

W. O. Lewis.

A Place of Springs. By Barbara C. Ryberg. Moody Press, Chicago, Illinois. 75 pages. $1.00.

These poems will be found helpful, not for their poetic beauty, nor for their literary quality, but for their quiet, strong messages of comfort and consolation. They have as their theme, for the most part, the necessity for "making a place of springs" out of the "valley of weeping." Some of the poems offered might very profitably be printed on small cards and left at the bedside by the minister in his visitation of the sick.

Hugh Peterson.

Undiscovered Country. By Raymond John Baughan. The Macmillan Company, New York. 401 pages. $3.50.

As a book of daily devotional readings, "Undiscovered Country" will make a strong appeal to the more thoughtful reader in search of stimulus and inspiration for daily living. There is scarcely a problem of the inner life that is not treated with profound insight. Every page is an invitation to quiet meditation. The person who is well-grounded in the Christian faith will find this book to be a valuable addition to his devotional library. In pursuing his purpose to make this a book of life rather than a series of theological articles,

however, the author has completely ignored the fact that the Christian's unfailing source of strength in his struggle to make of life "a thing of beauty," is a personal devotion to the Lord Jesus Christ. The name of Christ is mentioned seldom if ever. While we are compelled to admire the writer's entrancing style and his keen analysis of the spiritual needs of the common man, we cannot avoid a feeling of regret that he has omitted the profoundest truth of all—that Christ, and Christ alone, is "the way, the truth, and the life."

HUGH PETERSON.

Christ the Hope of Glory. By Wm. Childs Robinson. Wm. B. Eerdmans Company, Grand Rapids, 1945. 324 pages. $3.00.

Here is Christology in terms of eschatology, and an eschatology in terms of Christology. The Union Theological Seminary of Virginia chose Dr. William Childs Robinson, who is professor of Historical Theology at Columbia Seminary (Decatur, Ga.), to deliver the Sprunt lectures in 1941, and now they are published in this volume. Dr. Robinson sets out on his study from the base of the Christian revelation rather than reason or experience. Then he says, "Accordingly, we invite Christian brethren who differ with details of our eschatology to recognize that we stand together at the beginning, and to seek with us the ever more complete subordination of religious experience, philosophy, pedagogy, and eschatological programs to the authority of the Word."

His treatment is clear and positive; his respect for differing views is amply demonstrated both in his wide range of reading and in his fair manner of citation, and his use of the Scriptures is intelligent and thorough.

H. W. TRIBBLE.

The Bible in the Age of Science. By O. E. Sanden. Moody Press, Chicago, 1946. 141 pages. $1.50.

The publisher's jacket carries the following information about the author of this interesting book. "Among other things Mr. Sanden is a member of the American Association for the Advancement of Science, a fellow of the Yale School

of Applied Physiology, a member of the Texas Academy of Science, a Phi Beta Kappa graduate of Texas State University, an honor graduate of Columbia and Austin Presbyterian Theological Seminaries, and the Bible Institute of Los Angeles. In addition to this rich background, Mr. Sanden has spent eleven years lecturing on the correlation of science and Christianity in schools and colleges, at Bible conferences, and before scientific groups throughout the United States."

The book is in two parts. One presents a discussion of The Architecture of the Universe, while the other treats Man and his Relationship to the Universe. The treatment is jumpy and sketchy, but the viewpoint is wholesome. The author says: "Some of the greatest stumbling blocks (to an unconditional acceptance of the Bible as the Word of God) are preconceived notions about the Bible, as for example the idea that the world was made 4,000 years before Christ." He sees no essential conflict between science and the Bible, but encourages a frank and thorough study of both. His book, therefore, should prove helpful, especially to students of high school and junior college levels.

H. W. Tribble.

An Outline of Biblical Theology. By Millar Burrows. The Westminster Press, Philadelphia, 1946. 380 pages. $3.50.

Dr. Burrows, Winkley Professor of Biblical Theology in Yale University Divinity School, has given us in this book a clear and comprehensive outline treatment of the essential doctrinal material of the entire Bible. The arrangement is topical and the discussion is somewhat in the frame of dogmatics. The discussion ranges all the way from the question of religious authority and revelation to God, Christ, the universe, and finally to Christian service, social action, and international and interracial relations. In between are discussions of all the doctrines, including the office and function of priests and prophets, the elements of public worship, and the sacraments or ordinances of the church. While this comprehensiveness of scope makes the book quite useful as a reference guide, especially for an introductory or survey

course in theology, it leaves something to be desired as a thorough study of the doctrinal message of the Bible in terms of progressive revelation.

H. W. TRIBBLE.

An American Churchman in the Soviet Union. By the Reverend Louie D. Newton, President of the Southern Baptist Convention. The American Russian Institute, New York. 45 pages. 10 cents a single copy, $4.00 for 50 copies.

This booklet should be read by every preacher in the country, especially the Baptists. Then it should be distributed for general reading in our church groups. It is a full report of Dr. Newton's visit to Russia in the summer of 1946.

H. W. TRIBBLE.

On Being Fit to Live With. Harry Emerson Fosdick. Harper and Brothers. 219 pages. $2.00.

"Sermons are not meant to be read, as essays are. The dominant factor in an essay is the *subject* to be elucidated; the dominant factor in a sermon is the *object* to be attained. A good sermon is direct personal address, individual consultation on a group scale, intended to achieve results. A sermon should creatively get things done, then and there, in the minds and lives of the audience; it should be a convincing appeal to a listening jury. If a printed sermon is to seem real, therefore, the reader must read as though he were listening."

In this "apology" for the style of his writing, Dr. Fosdick discloses one of the secrets of his gripping power as a public speaker—his conception of what a sermon ought to do and be fitted to do.

As in all his preaching "these sermons spring from and deal with" conditions. He preaches to people where they are, and his sense of *conditions* and *problems* and *issues* makes him always interesting. Note in this respect such titles as: On Being Fit to Live With; Are We Part of the Problem or the Answer? Our Difficulty in Forgiving Our Enemies; Finding Unfailing Resources; and A Man is What He Proves to Be in an Emergency.

These sermons will help the preacher who reads them not only through their ethical content, but as suggesting the power of the life approach, the unconventional but dignified manner, the simplicity of language, and the clearness of objective. Dr. Fosdick always comes to grips with his subject, having come to grips with the moral situation.

J. B. WEATHERSPOON.

The Way, the Truth and the Life. By Glenn Clark. Harper and Brothers. $1.50.

The author of these studies has been referred to as "a master of the mystic life in the manner of Jesus." "The Way, the Truth and the Life" centers in the Lord's Prayer and other passages from the Sermon on the Mount, and in the parables of Jesus. Concerning the Lord's Prayer the author says, "Not until I had studied this half-minute prayer for a quarter of a century did I feel ready to write this book on Jesus. For it was not until I had experienced the realities of Jesus through his prayer that I felt competent to teach the reality of his life to others."

This quotation indicates the mood and purpose of the book. It is a transcript of a man's thoughts that have come through meditation and aspiring devotion. One finds no critical study, no formal exegesis, but experience, and the desire to lead others into a practical and spiritual understanding of the life in Christ.

J. B. WEATHERSPOON.

Brief Book Notices

Precious Poems. Compiled by Clifford Lewis. Zondervan. $2.00.

In this collection there are many pious sentences and much rhyming, but not much real poetry. Many of the sentiments would be more impressive if expressed in simple prose.

Select Illustrations. Compiled and edited by Stuart P. Garver. Eerdmans. $1.50.

This is a very good selection of 200 illustrations from well chosen sources. There are striking illustrations from well known characters and a wide range of human experience.

The Scarlet Sin. By John R. Rice. The Sword of the Lord Publishers. $2.00.

A series of sermons by Evangelist John R. Rice, exemplifying the author's principal characteristics as a preacher: multiplied quotations from the Bible, denunciation of sin, emphasis on repentance, hell and judgment, and an impassioned style.

My Sermon Notes on John's Gospel. By W. P. Van Wyk . Bakers. $1.50.

In 140 pages the author gives rather full outlines of twenty-four sermons from the Gospel of John. They cannot and ought not to be appropriated by other preachers, but may well give suggestions of homiletical value in the preparation of an expository series. However, one should do much first hand study before using books like this.

Verities of the Gospel. By Zeno Wall. Broadman Press. $1.50.

A group of evangelistic and pastoral sermons from the ministry of a man who has given twenty faithful years to one congregation. They are warm with faith and compassion, simple and direct in their personal appeal.

Jesus Only. By Vance Havner. Revell. $1.25.

This is a very readable book of devotional meditations, whose central faith is found in these words of the author:

"My message is simply Jesus Christ. He is enough.... He is the hub, but too many of us are out on our favorite spokes like owls on different limbs. When we stand at the hub all the spokes are ours. And the closer we are to the hub the closer we are to all the spokes."

The Power of the Cross. By Herman Hoeksema. Eerdmans. $1.50.

Eight striking messages on the power of the Cross. Grace, redemption, reconciliation, triumph are the keynotes of the first four. The themes of the last four are the Power to Purge our Conscience; the Power of Death to Sin; the Power of Universal Reconciliation; and the Power of His Resurrection. There is much exposition together with earnest evangelical appeal.

Faith is the Victory—Messages from the Baptist Hour 1946. Broadman Press.

This volume contains thirteen radio sermons preached by Southern Baptist ministers and laymen. All of them are on vital themes. Notably the doctrinal messages of Dr. Harold W. Tribble and the vital messages from the prophets by Dr. Duke K. McCall challenge to faith and life.

Doran's Ministers Manual. By G. B. F. Hallock and M. K. W. Heicher. Harper and Brothers. $2.50.

The twenty-second issue of this well-known handbook of material for sermons, containing outlines, prayers, poems, illustrations, etc. A very useful book if used wisely and not too much.

INDEX TO BOOKS REVIEWED

Author	Title	Page
Abrahamsen, David:	Men, Mind and Power	217
Adams, J. McKee:	Ancient Records and the Bible	202
Alexander, Walter R.:	Holy Hours in the Holy Land	226
Arnold, Francena H.:	Not My Will	254
Barnett, Albert E.:	The New Testament—Its Making and Meaning	224
Baughan, Raymond J.:	Undiscovered Country	256
Bekessy, Emery:	Barabbas	225
Bennett, John C.:	Christian Ethics and Social Policy	209
Black, Harold G.:	The True Woodrow Wilson	240
Boisen, Anton T.:	Problems in Religion and Life	215
Brunini, John G.:	Whereon To Stand	221
Buehler, E. C.:	You and Your Speeches	248
Burrows, M.:	An Outline of Biblical Theology	258
Clark, Glenn:	The Way, The Truth and the Life	260
Coblentz, Catherine Cate:	Sequoya	236
Day, Richard E.:	Beacon Lights of Grace	241
Deter, A. B.:	Forty Years in the Land of Tomorrow	230
Du Nouy, Lecomte:	Human Destiny	211
Dye, Harold E.:	Shining Like the Stars	237
Emerson, Elizabeth:	The Good Crop	239
Emurian, Ernest K.:	Dramarized Stories of Hymns	254
Epstein, Rabbi J.:	Judaism	230
Faith Is The Victory:	Messages From Baptist Hour 1946	262
Fallaw, Wesner:	The Modern Parent and The Teaching Church	242
Floyd, Arva C.:	White Man Yellow Man	232
Flugel, J. C.:	Man, Morals and Society	210
Fosdick, Harry Emerson:	On Being Fit To Live With	259
Frued, Anna;	The Ego and the Mechanisms of Defense	213
Garver, Stuart P.:	200 Select Illustrations	261
Gurvitch, George:	The Bill of Social Rights	239
Hallock, G. B. F., and M. K. W. Heicher (Ed. and Compiler):	1947 Edition—Doran's Ministers Manuel	262
Harkness, Georgia:	Understanding the Christian Faith	220
Harral, Stewart:	Successful Letters for Churches	241
Havner, Vance:	Jesus Only	261
Hersey, John:	Hiroshima	233
Higdon, E. K.:	Faith Triumphant in the Philippines	234
Hoeksema, Herman:	The Power of the Cross	262
Hoffman, William G.;	Effective Radio Speaking	249
Horney, Karen:	Our Inner Conflicts	216
Hume, Edward H.:	Doctors East, Doctors West	235
Jolliffe, R. Orlando:	The Chinese Church Rides the Storm	234
Karr, Harrison M.:	Your Speaking Voice (Revised Edition)	249
Kenyon, John S. and Thomas A. Knott:	A Pronouncing Dictionary of American English	250
Kuipers, C.:	Zuni Also Prays	238
Lawrence, Una Roberts:	Katie of the Canyon	237
Leiffer, Murray H.:	The Layman Looks at the Minister	244
Lewis, Clifford (Compiler):	235 Precious Poems	261
Logan, Spencer:	A Negro's Faith in America	238
Mackaye, Loring:	John of America	239
Marshall, Harry I.:	Flashes Along the Burma Road	234
Martin, Hugh:	The Kingdom Without Frontiers	227
Medlin, Josephine R.:	Everywhere Preaching the Word	237
Milhouse, Paul W.:	Enlisting and Developing Church Leaders	244
Miller, Alexander:	Christian Faith and My Job	243
Moore, Hight C.:	Points for Emphasis, 1947	247

Morgan, G. Campbell: The Corinthian Letters of Paul---226
Morrison, A. Cressy: Man Does Not Stand Alone (Revised Ed.)---212

Newton, Louie D.: An American Churchman in the Soviet Union---259

Oliver, R. T., Cortwright, R. L., and C. F. Hager:
The New Training for Effective Speech---247

Payne, Ernest A.: Henry Wheeler Robinson: A Memoir---255

Rice, John R.: The Scarlet Sin and Other Revival Sermons---261
Robinson, Wm. Childs: Christ the Hope of Glory---257
Robinson, William: The Devil and God---220
Ryberg, Barbara C.: The Place of Springs---256

Sanden, O. E.: The Bible in the Age of Science---257
Seay, Homer H.: Church Posters and Publicity---245
Smith, Al (Compiler): Great Songs of the Gospel---253
Snaith, Norman H.: Distinctive Ideas of the Old Testament---219
Stimmel, Howard L.: Rendezvous with Eternity---255

The Interseminary Series: Four Volumes---204
Thompson, Alan R.: The Anatomy of Drama---252
Thompson, Ernest T.:
The Sermon on the Mount and Its Meaning for Today---223
Turnbull, Ralph C.: A Minister's Obstacles---245

Von Grunebaum, G. E.: Medieval Islam---228
Van Wyk, W. P.: My Sermon Notes on John's Gospel---261

Wall, Zeno. Verities of the Gospel---261
White, W. R.: Broadman Comments 1947---246
Willard, W. Wyeth: The Leathernecks Come Through---254
Wingo, Virginia: Tell---237
Wittich, W. A. and John G. Fowlkes:
Audio-Visual Paths to Learning---251

Zwemer, Samuel M.: A Factual Survey of the Moslem World
with Maps and Statistical Tables---229